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Calvin

38th year of
publication,
no. 1867
January 14, 1983

... and a bouquet for the missus

Tom Oegema, newly elected President of the Christian Farmers Federation of Ontario, thanked outgoing President John Sikma and Mrs. Sikma of Newcastle, for their contributions to the work of the Federation. The presentation took place at the December 8 CFFO Annual Convention at the University of Guelph.

The Federation has about 625 members, organized in 19 local associations across the province of Ontario. The convention was attended by members as far away as Emo in the Rainy River District of northwestern Ontario.

The Federation adopted a budget of $139,150.00 for 1983. The per member cost for 1983 is expected to be about $250.00. (For more on the annual convention see page 6.)

Soviet troops in Afghanistan turning to religion

NAIROBI, Kenya (EWNS) — Letters and other personal papers found by Afghan guerillas, the Mujahidin, on the bodies of Soviet soldiers killed in Afghanistan show that a significant minority of these young men were Christians or Muslims, according to a special report in the Kenya Standard (November 14, 1982).

This is perhaps surprising in view of the fact that atheist indoctrination is conducted at frequent intervals in the Soviet armed forces, being regarded by the communist authorities as an important part of military training.

The recently acquired letters (all taken out of the country by Afghan refugees) include one written by Private Peter Ivanovich Dik. In it he warmly greets his two sisters, "with the love of our Lord Jesus Christ." He implored them not to forget to ask their parents to send him a New Testament.

The letters, ready to be mailed, also said he was due to return home in a few months.

Dik, a 22-year-old bachelor from Tokskoe village in Orenburg district and a driver in civilian life, reported that he was "living a dog's life" in Afghanistan. He said he had just spent three days "lying under our vehicles and sleeping." "Maybe," he added, "they will move us tomorrow."

It was probably when he was moved that he was killed. Dik may have been a recent convert to Christianity, for his personal documents show that he was a member of the Communist Party (no date was given).

The authorities' atheist indoctrination of the Soviet armed forces, even more intense than that of the U.S.S.R.'s civilian population, is often maladroit. This was acknowledged in a recent Volga Radio discussion program. The broadcasters, all official spokesmen, admitted the existence of religious people in the Soviet armed forces and discussed the "problems" associated with "re-educating" them.

Catholic bishops call for a new economic model

Bert Witvoet

An 8-bishop commission of the Roman Catholic Church of Canada has rocked the media in this country with their sharp attack on the present economic system and policies. The statement of the Canadian Catholic Conference of Bishops starts out with the deposition of "two fundamental Gospel principles that underlie our concerns."

The first principle the bishops lay down is "the preferential option for the poor, the afflicted, and the oppressed." The second is "the special value and dignity of human work in God's plan for Creation."

From here the statement goes on to urge that 1) unemployment rather than inflation be considered the number one problem; 2) industrial strategy create permanent and meaningful jobs; 3) the burden of stemming inflation be shifted more to upper-income earners; 4) greater emphasis be given to the goal of social services and benefits, and 5) labour unions be asked to play a more decisive role in developing strategies for economic recovery and employment.

The bishops say with some conviction that we are in an economic crisis which reveals a "moral disorder" in our society. They criticize government and industry for seeking solutions in capital-intensive and highly technical strategies which will result in even greater unemployment. Over against this they place the "priority of labour" principle.

Response to this statement from labour has been expectedly enthusiastic. The media have been favourable too in editorials. But business and industry have been skeptical. Even Cardinal Carter of Toronto thinks that the bishops are a little weak on economics and warns that the statement does not yet carry the endorsement of the Roman Catholic Church as a whole.

We asked Ed VanderKloet of the CLAC what he thought of the bishops' statement.

He felt that the bishops are dealing with real issues and are saying a number of things that need to be said. He agreed that we need more input from labour and that the 6/5 guidelines hurt the lower paid people.

But his general evaluation of the trend of their statement was rather negative. "The bishops are applying a Marxist analysis. Their statement negates the reality of a collective greed which characterizes our society. You find greed in trade unions and workers as much as you find it in shareholders and industrialists."

According to Mr. VanderKloet, structural problems are not the sole cause of economic disorder. Collective greed is the greater cause. He also believes that a healthy economy needs the protection of its currency. "Double digit inflation is harmful to a society.

"Although it is true that profits are overemphasized in our society," he continued, "a company cannot exist without making profits. The bishops ignore that hundreds of companies have gone over the brink in the past year."

VanderKloet's summation was that the report was not balanced. "There is no genuine prophetic testimony in calling the whole nation to repentance."

Rev. Arie Van Eek of the Council of Christian Reformed Churches in Canada also gave a brief response to the bishops' new year statement.

He agrees with the bishops that Canada's economic policy makers are on the wrong track and that Christians are called to actively support the "poor and oppressed in their struggle to transform society."

He referred to the study of CRC Synod of 1979 "For My Neighbour's Good, which also calls for structural changes.

Van Eek went on to say that in 1978 the annual meeting of CPJ grappled with the staff's analysis of Canadian public policy. "The documented conclusion was clear: policy makers in Canada pursue the lead track of technological advance and economic growth. They say that the parallel track of unemployment and social upheaval is unavoidable. Social support programs were said to be the price we pay for keeping on the track of economic growth. CPJ's members then agreed that from this policy all must repent who believe in it."

Van Eek called the second principle of the bishops' statement, concerning the "special value and dignity of human work in God's plan for Creation," faint echoes of the cultural mandate. "For years the CLAC has alerted us to the implications of the current evil mind which reduces man and his work to a commodity alongside of capital and management."

According to Rev. Van Eek the bishops have started an attempt at Christian reflection and action which we should join, without adopting their whole analysis. "They have barely touched on the calling of God's pilgrim people. Let our local churches and our Christian agencies for social change stimulate wide and deep discussion in our Reformed community — and by all means overture policy makers for fundamental change.

"If Christians bear a clear and common witness, our government may yet heed God's Word for this age," he concluded.

Christ's Church knows no cultural boundaries

Keith Knight

Three years ago the Nguyen family fled Saigon in search of a new home. Little did they realize that they would end up in St. Catharines, Ontario, a small city half-way around the world.

Tam (Tom) and Phuoc Nguyen and their five children were taken in by the Covenant Christian Reformed Church, given a home, a job and clothing. They made a decision early in their lives in their new country that they wanted to learn more about Christianity.

The parents underwent three years of private instruction every Saturday by Rev. Jacob Kuntz, pastor of the Covenant CRC. The older Nguyen children took part in special catechism classes designed for Vietnamese young people in the St. Catharines area.

The parents publicly professed their faith and the entire family of seven was baptized in a moving service on November 28. For them, life as a Christian family has just begun. For the members of the Covenant congregation, they see visible evidence of the worldwide body of Christ every Sunday when they sit beside their new brothers and sisters in Christ.

Tam and Phuoc Nguyen with children Huong, Trang, Truc, Thong, and Han.

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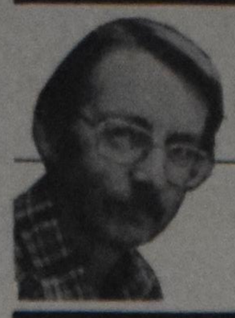
Viewpoint

Paint a Reformed Christian all colours of the rainbow



Bert Witvoet

Editorial

You can tell that the Reformed immigrant community that came to Canada from The Netherlands after the Second World War is entering a new phase. The fact that immigrant memoirs are becoming popular indicates that.

But another telling factor is the beginnings of political involvement by people of Reformed persuasion.

Someone said that immigrants behave like guests at first. Guests don't assume responsibility for the home; they leave that up to the host. We could add that guests, when they stay long enough, can become quite critical too. All of these "guest" manifestations have marked the Reformed immigrant community during the first twenty-five years of its sojourn in Canada.

But, judging by recent municipal elections, the guests are taking on more responsibility in the home and native land. Think of recent stories in our paper about John Schilstra, Allard Colyn, Ben Vandezande, Albert Bouwers and Gerry Schinkel, all successful candidates in the November 8, 1982 Ontario municipal elections.

Disturbing signs

But there are some disturbing signs in this new pattern of taking fuller responsibility for the house of commoners. Consider the following:

John Schilstra from Wellandport, although he did not run on a party ticket, is known in his community as a staunch supporter of the Conservative Party. Jack De Klerk, who unsuccessfully though with impressive support contested a seat in metropolitan Toronto, ran under the NDP banner. John Ludwig was the Western Canada Concept candidate in the Jasper Place riding in the Alberta provincial election on November 2. Jan Poot from Woodbridge, Ontario, ran for the federal Liberals in 1979, but got sideswiped in the dump-Trudeau atmosphere of that election.

What all these people have in common is that they represent the Dutch-Calvinist post-war immigrant community that settled in Canada. Most of them are members of the same church denomination. Yet between them they represent nearly the whole spectrum of Canadian political convictions.

How can that be? Where is our Reformed confession that Christ is the ruler of life, including political life? Does Christ lead us into confusion? Is the Christian gospel the integrating factor in our community or are we being disintegrated by the confusion of tongues out there? Are we Reformed only in church doctrine but not in world and life view?

The taint of individualism

Could it be that when it comes to societal responsibility we are too individualistic?

We do fairly well being communally active at the level of the Christian day school movement, although even here there are signs of weakening. More and more parents make the choice of schools a purely private matter. If they think their child can handle secular education they will chance a secular school, forgetting perhaps that their decision has an effect on the community as well as on their child. This is not to say that there may not be legitimate reasons for sending a child to a public school.

And how many among us wholeheartedly support Christian organizations? Most consider membership in such organizations a matter of taste. As a result, these organizations are only a fraction the voice they could be in our society, and we continue to dabble as individuals in questions of unionship membership and strikes, re-inventing or re-destroying the wheel a hundred times.

No wonder then when it comes to political convictions that we stand on shaky ground.

How can we fight this trend of individualism?

An anecdote

Some years ago there were two nurses, both members of the same church, who each had to make a personal decision on whether they would support or oppose a strike called by their union. They came to opposite conclusions.

One decided it was not responsible in times of economic difficulties to ask for more than the Hospital Board was able to give. The other felt that the nurses had some valid non-monetary demands and that the Hospital Board was stonewalling the nurses.

Both analyses were right. The only difference in the two positions lay in judging what was more important. That is a matter that requires spiritual discernment.

It is interesting to note how each nurse had come to her decision.

The one called on some friends from her church to help her reach a decision through prayer and deliberation. The other made up her mind by herself.

There is a message in this for all of us.

If in the area of municipal, provincial and federal politics we ever want the light of Christ to shine in a consistent and unified way, we have to call upon members of the Body of Christ to help us shape policies and pray for an obedient political expression.

Perhaps the time has come for political research groups to establish broad Christian principles and guidelines for political action.

Failing that or other forms of communal effort, we are doomed to seeing the Christian political witness dissipate and having humanist political convictions lead Christian candidates by the nose.

The Changing Church

Jan DeWaal

Guest Editorial

In a previous article, I placed emphasis on the church, the family of God, working at becoming what it already is in Christ, and what it will be in the New Creation.

The struggle of the already and the not yet, the "groaning of all creation" of Romans 8, is our struggle, our groaning.

The church is in the process of becoming. If that sounds like so much jargon, let's use a label we revere: sanctification. Sanctification is the ongoing process of becoming what we already are in Christ, and what we shall be in the new world.

Sanctification means change; constant, regular change. We must constantly be struggling together to work out what it means to be Christ's disciples now.

Sanctification does not simply mean trying harder. It does not mean sitting in church and listening to a sermon that makes us feel guilty and then going home vowing to try harder. That is not sanctification; that is work-righteousness.

Sanctification, moreover, can NEVER be measured by the yardstick of how much we stay the same. Maintaining the status quo is not faithful obedience, it is stagnation.

Growth, or change, in the family of God does not mean that our forefathers and mothers were wrong, or that the way we have been serving the Lord is one of disobedience. Growth and change in the family of God means we are alive, growing in sanctification, becoming new creatures in Christ, following Paul's call to "live up to what we have already attained" (Phil. 3:16) and that we are connected to the "Head, from whom the whole body ... grows as God calls it to grow" (Col. 2:19).

Paul charges us: "Since we live by the Spirit, let us keep in step with the Spirit" (Gal. 5:25).

I suspect that some of the devil's most powerful and insidious work can be seen in the many excuses you and I have for resisting the Holy Spirit, for impeding sanctification, for avoiding growth and change:

1. The wheels of change grind slowly.
2. God is not in a hurry.
3. We've always done it that way.
4. You did not use enough Bible texts.
5. We might make a mistake.
6. What was good enough for our forefathers is good enough for me.

Are we to go charging off, rashly impetuous? Well, most of us are not exactly guilty of that! We usually "do all things decently and in good order," although I suspect that we sometimes use that quote as an excuse, to cover up our lethargy. We are not to be running ahead of the Lord; we are to follow Him and His command to become what we are and shall be.

The church, if it is truly to be the body of Christ, the family of God, must be revolutionary, on the cutting edge of change. Instead, the church is traditional, resistant to change, the last to change.

We are not to be following the world, chasing after something new, searching frantically for meaning in life. We are supposed to be at the head of the parade, waving the banners, setting up the guideposts, turning the world upside down!

Is it fear of making a mistake that holds us back? That, too, can be an excuse. Christ is so patient with the impetuous - and sinful - Peter, who rashly charges off in his service of the Christ. And to the legalistic, status-quo church leaders of His day, Jesus says, "You shut the Kingdom in men's faces ... blind guides ... which look beautiful on the outside but on the inside are full of dead men's bones ..." (Matthew 23).

Christ ushered in a new order. Re-reading the Sermon on the Mount should convince us of that. So, then, let us be open to the Spirit's call as He leads us in the process of sanctification, to constant renewal. And in doing so, we do well to heed the wisdom of Jesus: "Be wise as serpents, innocent as doves" (Matt. 10:16).

But let us never be satisfied to be standing still.

Jan DeWaal is a wife, mother and Christian Reformed Church member living in Edmonton, Alberta. She is Executive Director of the Personal Development Centre, an outreach of the Rio Terrace Community Moravian Church. The Centre, through educational programs and counselling services, seeks to "teach people to love themselves, love others, and love God with all honesty and contemporary relevance."

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Letters

Thinks Van Dyk is a knowledgeable reviewer

Just a short note to tell you that I really appreciate the regular contributions of Mr. Bill VanDyke. It is obvious from his music reviews that he knows his subject material. His reviews show an appreciation for, and a sensitive Christian understanding of, the music that our kids listen to. It is good to be able to read a sensitive reviewer who bases his critique on knowledge.

Because of Mr. VanDyke's reviews I have recently started to pay serious attention to "rock music," and can honestly say that though much of it jars the nerves, it reflects the spirit of our age that we as a Christian community had best start to address.

Our kids are going to listen to rock music. We cannot change that. It is therefore important that we know what they are hearing so we, as parents, can sensitively and sensibly discuss the music with them. Mr. VanDyke's reviews go a long way to help with that kind of understanding dialogue.

John Kamphof,
Surrey, B.C.

Changes for C.C. in 1983

Since January of this year some changes have taken place in the Edmonton office of *Calvinist Contact*. Wilma Binnema-VanderSchaaf will no longer be the Edmonton Editor. She has chosen to further her career plans.

Wally van de Kleut will be the Alberta Editor from now on, and the office of *Calvinist Contact* will be moved to his home. As Alberta editor he will write news articles, the occasional feature, solicit articles, write a monthly column called "On File," take ads and handle subscriptions. His phone number in Edmonton is (403) 455-0553. Wally is also employed half-time as editor of a community newspaper: "The Boyle-McCauley News". He is happy to be able to continue that arrangement.

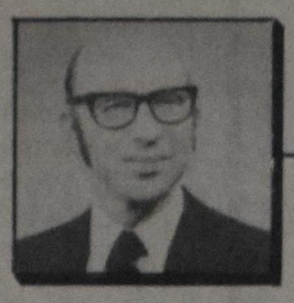
Wilma Binnema VanderSchaaf, western editor since the office opened in October 1979 expressed gratefulness for the opportunity to work for *Calvinist Contact*. "I've gotten to know the Edmonton Christian Community and learned much from valuable contacts. My work for *Calvinist Contact* has given me occasions to struggle through some important issues facing the Christian, it has deepened my love and concern for the people of the Reformed faith and it has made me keenly aware of the forces and frustrations that face us today. And I'll keep writing - I don't know when or where - you have not read the last of me yet on these pages."

The presence of *Calvinist Contact* has been strengthened in British Columbia, where Brad and Helen Breems from Coquitlam have agreed to act as reporters and soliciters of articles. Please contact the Breems when you have a story to tell or to suggest at (604) 931-8241.

Although the Reformed contingency is not all that large in the Maritimes, we hope to hear more from that part of Canada too. Jan van der Leest from Truro, Nova Scotia has agreed to keep his eyes and ears open for us and send us an occasional report. He can be reached at (902) 895-6653.

And for those of our readers who would like to submit an article or report to *Calvinist Contact* directly, keep in mind that brevity is not only the soul of wit but also the key to an editor's heart. Enclose a good sharp picture and your chances of getting published rise by 20%. And don't forget to add a little blurb on who you are.

Help us make *Calvinist Contact* a vital newspaper for the informing and building of the Reformed community.



Leonard Schalkwyk

Pastoral letters

To leave or not to leave

Abraham Kuyper was the "mastermind" of the Gereformeerde Kerken. Yet he never "left" the State Church: he was thrown out. With 79 other officebearers, he was "suspended." (See p. 263 *De strijd voor kerkherstel* by J.C. Rullmann; p. 70 *De Doleantie* by J.C. Rullmann). *Hendrik de Cock* is considered to be the "initiator" of the Separation. Yet he had not even contemplated leaving the church. His deposition came as an unexpected shock to him. (See pp. 114-17, *De Afscheiding*, by J.C. Rullmann).

The monk *Martin Luther* had no plans to leave the Holy Mother Church. But, he was excommunicated ("anathema est").

It was Abraham Kuyper who said that we should love the mother church and not easily leave her. We should try to stay as long as possible, yet speaking our mind fearlessly.

I think Kuyper's warning is quite in place in the present time. These days too easily a suggestion is offered to "go out." Often such a remark is not made with tears in the eyes for an ailing mother, but with joy to get rid of her.

Do not forget how much we owe the church which in our immigrant days helped us in so many ways. Would your children love the Lord, if that church had not taught them? Would you still be a follower of the Lord, if the church had not fed you spiritually? Let us remember the dedicated work of the home missionaries who gave time and energy in gathering the flock.

Of course, this can never be the reason to stay. But it does give an obligation to think it over very seriously before taking the step to join or organize a "better" church.

From birds of the most different feathers we hear these days that they consider flying to better climes.

There is the person who has been touched by the charismatic movement. Suddenly (s)he becomes very critical of the people at a lower level of spirituality. Instead of warming up the church with the blessings they have received elsewhere, they sometimes look for another "warm" church to enjoy themselves there. Where is the responsibility over against the other brother and sister in Christ with whom they immigrated, with whom they grew up? The greatest spiritual fruit is love, not self-enjoyment.

Others strictly hold fast to the doctrines taught them. However, they notice how the mother church is in danger of slipping up or tripping up on doctrine or life. Also with them, the love for mother wanes. Instead of struggling to keep the church pure, some are too hastily inclined to start their own "pure" church. If they had stayed, they could have helped the other brother and sister in the Lord to keep to the right track.

Still, there are others who want to renew the church by liberating her from old-age shackles. Traditional holy houses are attacked with more zeal than wisdom. Regardless of the "weaker" brother and sister, they push to reform the church order, theology and a host of relative fields. This brings unrest and division in the church. Certainly, no one's faith is built up by the "two steps forward, one step backward" movement. Then the fellowship of the saints degenerates into an arena of struggle for power. Then the church is the least "political" at the Lord's Supper.

But, you may object, birds of a feather flock together.

However, if this is applied to the church, it becomes "playing church" with our own little group. We should recognize the different gifts in the church, without excluding some who might be of somewhat different colour, or, according to our view, off-colour.

The Corinthian church was also troubled by this exclusivism. Some were of Peter, some of Paul and some ... of Christ (sic!) The ear said to the foot; you cannot even hear. And the foot said to the ear: you cannot even walk. The thumb said to the ringfinger: you cannot move like I do. And the ringfinger said to the thumb: you are too fat for that ring of mine. And so they parted ways and impoverished the church. She slowed down in walk, could not hear so well anymore, could not speak so clearly anymore, could not handle the issues anymore. Because such active church members left, she grew colder and developed anemia.

Some just considered mother to be too old or too stubborn for recovery.

What we need these days is more patience, more love, more faithfulness, without giving up on our own convictions. By trying longer, we may help to keep each other in spiritual balance.

What we need is to be true to each other, listening to each other, walking together and not giving up on each other so easily.

We worked together during the immigrant years; let us not say good-bye now. Together, we might discover more of the height and depth, the length and width of the gospel of Christ.

Pray long and earnestly before you give up on another child of the King.

Keeping the unity of faith, in the bond of peace. (Ephesians 4:3) What is that bond of peace? *Christ* is that bond of peace (Ephesians 2:14). May the peace and love of Christ be with you all.

The Rev. Leonard Schalkwyk is pastor of the Christian Reformed Church of Springdale, Ontario.

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Church

From Peter to Peter

Did you borrow my dictionary again?

One type of book that is not enjoying the reception it deserves, nowadays is the Bible commentary. Perhaps the desire to have everything instant keeps people from reading and studying a good commentary. How-to-do-it books and books of personal experiences find more ready acceptance. Yet, in the long run, these prove to be less satisfying. How fondly I remember the many times in my childhood home that older brothers and sisters would settle arguments with each other and my parents with references to our very well worn out commentaries. I won't recommend the same books, but I do wish that all our homes were equipped with a good commentary and a Bible dictionary. They are more profitable than dishwashers.

How does one select such books? Generally speaking, it is wise to avoid commentaries that have been written by one person on the entire Bible. It's simply too much to expect that one person could do a good job on the entire Bible. The problems of history, grammar and literature are just too great and varied for one person to handle thoroughly. A series written by several authors such as the New International Series (Eerdmans) or the Hendricksen series (Bakers) on the New Testament are far superior. However, the cost of a complete set is often prohibitive.

There is a one-volume commentary on the market that I can heartily recommend. Most one-volume works are not worth the money at any price, but this one certainly is: *The New Bible Commentary* (Eerdmans) written by a wide range of reputable scholars and edited by J. Guthrie. A good dictionary is the *New Bible Dictionary* edited by J.D. Douglas and is an excellent companion volume. Of course, every home must have a good translation of the Bible with, if at all possible, a concordance.

By the way, didn't you borrow one of my commentaries?

Sincerely, Rev. Peter Nicolai

Reverends Peter de Bruyne and Peter Nicolai of the Second Chr. Ref. Church in Brampton, ON take turns writing for this column in their church bulletin.

Serving Abroad

Letters from foreign missionaries as they have appeared in church bulletins.

October, 1982

Dear Friends:

Greetings from Mexico City. We hardly can imagine that we have been here already more than two months. But we have adjusted quite well. We have moved to an apartment only two blocks from the Juan Calvino Seminary where I teach theology.

All is well in Mexico. The peso has been devaluated already three times this year (now 70 pesos for U.S. $1.00). In many areas at least 45% of the people are either unemployed or underemployed. There is very little social unrest here in comparison with other Latin American countries like El Salvador and Guatemala, but that may change. Several labour organizations have asked for a 50% increase in wages to keep up with inflation. They have threatened to go on strike if they don't get the increase. Mexico's foreign debt is a staggering 81 billion dollars.

The government has taken various measures, among others, the nationalization of the banks, to shore up the economy. Some claim that Mexico is on the road to socialism. Yet there is much more freedom than in most other Latin American countries.

Whatever the future brings for Mexico we hope and pray that it will be a future in which more and more the gospel of Christ will lay hold on the hearts and minds of the people and penetrate all levels of society. For it is only the full-orbed gospel of Christ which can bring peace and justice to the nations.

The *Independent Presbyterian Church* of Mexico with which our Mission is cooperating has some 15,000 members. We usually attend the Gethsemane congregation. The pastor, Rev. Efren Haro, who is an ex-Roman Catholic priest, is a dynamic preacher and also serves as rector and professor of homiletics and Church History at the Juan Calvino Seminary.

Some 28 students are now enrolled at the *Seminary.* They are enthusiastic and eager to learn. I teach five courses: a course on Calvin's Institutes, two courses on Systematic Theology, one on Contemporary Protestant Theology and one on Roman Catholicism. Classes are only held from Tuesday through Friday so that the students can spend the weekends in doing practical work in a church or mission station.

The library at the Juan Calvino Seminary is in quite a bad shape. Of the 1,000 English books most are so old that they cannot be used. Moreover, hardly any of the students can read English. Of the 1,300 Spanish books many are outdated. Since many seminaries in the United States receive help from foundations we hope that we also can solicit funds for the library from some religious foundations.

Our family is doing quite well. Amy and Richard got their first baby. We now have three grandchildren. Cindy was married in Guatemala on Nov. 20 to Juan Fernando Ruiz. My father died quietly in his sleep on Aug. 30 at the age of 79. He suffered from a heart condition.

We very much appreciate your prayers and continued support. God's richest blessings.

Sincerely, Arnold, Ann Marie and Christina Rumph. Apartado Postal 21-866, Coyoacan 21, D.F. 04000 Mexico. Tel.: (905) 658-4501.

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Press Parade

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In 1973 we received some special gifts enabling us to purchase a Telex I cassette duplicator. It served us well! Mr. Bill Radstaak has made thousands of cassettes in many languages, in his own estimation, close to 50,000! Finally the machine got a little tired. So, the decision was made to purchase a new one. It recently arrived and we were able to pay the (inflated) price of $2133.88 for it. Our new machine is also a Telex I and can be serviced locally. We are thankful for the special donations and to Bill Radstaak and his wife May for all the work done and still to be done, the Lord willing. The cassettes travel to the remotest parts of the world!

J.E.F. Dresselhuis,
Prince George (BC),
Chr. Ref. Church

Give family visiting priority

Consistory is seeking the cooperation of the congregation in family visiting. The visits are:

• ordinarily made by a team of two elders making two visits per evening. This will mean that each team must arrange for about 40 family visits in a season.

Therefore, we request that when an elder contacts you to arrange a visit to give him your fullest cooperation and to treat his visit as a top priority - over bowling or choir or even over catechism. We hope that the children will be present.

We hope that you will cooperate in this so that our task may serve the Lord and His church more effectively.

Bethel Chr. Ref. Church,
London, ON

Missionaries keep sponsors in touch

Pastor Henry Smidstra wrote some time ago that Mr. Plazo of his church died of cancer. This was a victory, as Mr. Plazo had committed his life to Christ just two and a half weeks earlier, while he was already in the hospital. The real testimony of his faith was shown in the fact that he had refused all the relics and rituals and intercessions to the saints. He was 62 years old.

Memorial services until the burial were also a testimony to the community and served as an effective evangelical church.

He mentioned another item, one of praise. Just before the floods started, their services had been moved to a new location, a few streets away from the old building which was flooded by one foot of water. The new facilities (15' x 20') cost 550 pesos per month or $65 U.S.A., which is more than one month's wages for most of the people.

Burlington (ON),
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Church News

CANADIAN REFORMED

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—to Burlington, Ont., Rev. J.D. Wielenga of Coaldale, Alta.

—to Orangeville, Ont., Rev. G.H. Visscher of Houston, B.C.

—to Neerlandia, Alta., Rev. A. de Jager of Anna Paulowna-Enkhuizen, The Netherlands.

CHRISTIAN REFORMED

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—to Cambridge, Ont., Rev. Ralph Koops of Chatham, Ont.

Accepted

—to Maranatha, Edmonton, Alta., Rev. Arie VandenBerg of Clinton, Ont.

—to Wallaceburg, Ont., Rev. James Poelman of Brantford, Ont.

Declined

—to Smithers, B.C., Rev. Henry Katerberg of Wellandport, Ont.

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News-Canada

Issues in Canadian Politics

(An interview with Dr. Paul Marshall of the Institute of Christian Studies in Toronto)

Ben Vandezande

News

C.C.: From within the Christian community, what areas do we need to be working on to deliver a political alternative?

Marshall: Firstly, the articulation of a political vision for the country. At least one thing is happening now -- you find more and more journalists saying that we need a vision, we need direction. Politicians can no longer just say they're going to be good leaders. They have to say what sort of a country they want to achieve and how do they intend to get there.

The articulation of a political vision must be concrete. For example, we must describe in a realistic way the sort of society we would like to see in Canada.

An essential part of that vision is a reorientation in our own lives that economics, human well-being and justice are not focused on increasing wealth. Our wealth does not consist in the abundance of our possessions. If you want a text for the age that is one of them. The question is, how do we use our resources in ways which allow people, communities, associations to live in healthy ways.

C.C.: And to give that political content.

Marshall: Yes.

The new constitution

C.C.: Could we focus for a minute on the constitution. Is it any clearer to you now how the constitution is going to be interpreted?

Marshall: Not really. You could go in any direction. One might find it a real benefit to genuine religious freedom; one might also find that it is a real hinderance. That depends on how certain clauses are interpreted and particularly how they are balanced off against one another. We have not had a case worked through in terms of freedom of religion which would give us any sense of how that constitution is going to be interpreted.

The provincial and federal attorneys general have been preparing briefing books and doing a lot of background work on the charter. The intent of most of them is to limit their interpretations as much as possible. I think that will be a very important trend which will mean that changes which the charter makes will tend to be minimal.

C.C.: Does the recent decision with regard to Quebec and its right to veto have any significance?

Marshall: Legally not very much. The decision of the court was a strange one. First of all, the question Quebec asked was whether it had a traditional veto over legislation like the constitution act, and if so, had that been violated in the passing of the constitution. The court gave two answers -- both of them "no." The first one was, no, Quebec didn't have a veto.

The second one the court made was that if Quebec did have a veto, the fact that the constitution was now passed did in fact say that Quebec's claim was now null and void.

I find the second argument a very tricky one particularly as Quebec was asking "Didn't we have a veto over this act?" There's something unjust about that second argument.

Dr. Morgentaler's intent

C.C.: Let's get into the challenge by Dr. Morgentaler of the existing law on abortion. What is the potential of that challenge and what do you think our reaction to it ought to be?

Marshall: What Morgentaler is basically trying to do is render the abortion laws null and void by opening an abortion clinic, while the law says that abortions must take place in a hospital and must be decided by a committee. I think Morgentaler is hoping someone connected with the clinics will be charged and the case will come to a jury trial. As happened with Dr. Morgentaler's own cases in Quebec, the jury will not convict and the law will effectively be suspended. It's still on the books, but the government says in fact that it's unworkable. Juries will not find people guilty according to this law. His action is mainly a ploy to change the abortion law following not the means but the pattern of what happened in Quebec.

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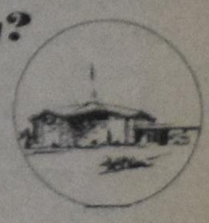

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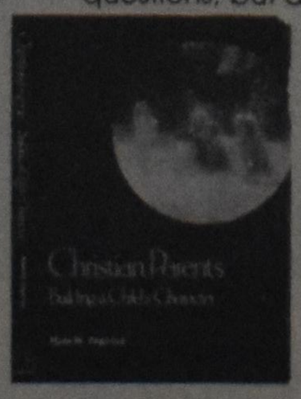

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Agriculture

Even turkeys appreciated the convention

Bert Witvoet

Cows, chickens, turkeys, horses, and lands were left behind while the masters and their wives attended the annual convention of the Christian Farmers Federation of Ontario in Guelph on December 8. The theme of the convention was "Toward Sustainable Agriculture."

According to outgoing President John Sikma "we are not farming the way we should be. Good farmland is eroding. Sustainable agriculture means farming that can be kept from sinking."

Guest speaker Uko Zylstra from Calvin College elaborated on this concern. He began by giving the biblical basis of our understanding of land and how people should relate to it. He pointed out that agricultural systems are also eco-systems. "The history of mankind has shown that our agricultural eco-system has at times harmed the natural environment, but it has also harmed itself."

As an example of harmful erosion he pointed out that one could stand on the banks of the Mississippi any given day and have 120 acres of good topsoil pass by. This topsoil is lost to us. He ended by warning that agriculture is at a crisis, and that we must seek new directions.

The speech by Mr. Zylstra was clear and instructive. Yet, even to a non-farmer it seemed to be so elementary in its concepts. This is not a criticism of the speaker; rather, it reflects on how our generation has lost very simple knowledge about the land and its use.

The audience got a good laugh once in a while, as when Mr. Tom Lise asked Mr. Zylstra how we can educate people to stay away from junk food. Adam and Eve did not have that problem, he thought.

"O, but they did," Mr. Zylstra responded. "They were not supposed to eat from the tree with forbidden fruit."

The afternoon session featured a panel discussion which focussed on the question "what can a farmer do to a) lower his input costs and dependency, and b) improve his farming practises.

The panelist that proved to be the most inspiring to this reporter was Herb Eldridge, a man who has farmed the organic way for at least ten years. He described the soil as if it were a human being. His speech is published elsewhere in this issue.

There were many festive and social sides to the annual convention. The banquet that evening featured the Immanuel Singers and the Honourable Dennis Timbrell, Ontario Minister of Agriculture and Food.

According to this reporter his speech was not much of a contribution to the theme of the day. The minister extolled the progress of agriculture in the province. "Our farms are becoming more productive and exports are increased." The panel discussion that afternoon had pointed out that the harmful effects on the soil made our farms less productive. More fertilizer is needed to produce the same quantities as in earlier years.

It may be necessary for the Christian Farmers to maintain good relationship with the Ministry, but it does not seem appropriate that at a time when they celebrate the goodness of the Lord in song and eating, a false prophecy is allowed to mar the celebration. Perhaps an early morning slot for this kind of bureaucratic boasting would be less damaging to the cause.

I was sitting next to Herb Eldridge, the organic farmer panelist, during the banquet. He and I ate very little from the rather heavy meat and overcooked vegetable diet that was placed before us. He ended up going to his car for a bag of mixed fruit and nuts. Perhaps this is something that our Christian organizations can pay more attention to at their conventions and gatherings. There are more and more people who look for an alternative way of eating.

In spite of the foregoing the Christian Farmers Federation convention was a very positive event. It is good to hear farmers address the question of responsible stewardship and sensible farming. They need our wholehearted support. No doubt, to achieve better farming practises, they will have to sacrifice material gain.

I am sure the cows, chickens, turkeys, horses and lands did not mind the temporary absence of their owners. If they could have heard newly elected President Tom Oegema speak of some positive measures to improve farming measures like organic farming, selective spraying and natural pest control, they would probably even want to donate something extra to their masters.

Tom Oegema introduced the topic "Toward Sustainable Agriculture" in his function as moderator of the panel. To his right are Ron Goldsmith, faculty of Geography Department, Ryerson Polytechnical Institute of Toronto, Herb Eldridge, Farmer and member of the Natural Farmers Association of Ontario, and Pat Lynch, Soil and Crops Specialist, Ontario Ministry of Agriculture and Food.

young ... and old participated

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The answer lies in the farmer's heart and between his ears

Mr. Eldridge is a natural farmer who shuns chemical fertilizers and pest controls like the plague he thinks they are. He spoke at the Christian Farmers Federation of Ontario convention on December 8. Mr. Eldridge is what we might call spiritualistic and naturalistic in his thinking. Yet, his insight into the unity of the creation is something Christians will quickly recognize as a true insight that needs to be heard and applied.

Herb Eldridge

We have defined, in part, sustainable agriculture as improving farming practices where these have been shown to have detrimental effects.

This statement is part of the problem! It seems that sometimes we will only act if we are shown that our practices have detrimental effects. Sometimes it takes a law being passed to make some of us act.

I want to show that this attitude is very un-Christian, even though very efficient. I want to prick your conscience a little to point out that you feel comfortable not adopting the farming practices we are addressing today because there is no pressure law, peers or conscience which forces you to change.

We, farmers, have been brainwashed to be efficient till it's coming out of our ears. But this efficiency we hear so much about is most one-sided. It is only economic efficiency. I want you to realize that it is not only un-Christian, it is close to being covetous. It transcends our needs. It most certainly is not what God wants us to do on this earth.

God does not want the topsoil of Mother Earth washed into the oceans. God does not want the topsoil and waters poisoned.

Have you considered the topsoil of the earth to be one of God's creatures? I know you think that you are one of God's creatures, that your livestock are creatures, that maybe even the organisms that live in the soil are creatures. But how about the soil itself?

The soil is indeed alive (on some of our farms). The soil is the life-giving force for the entire earth. It contains a vibrant multitude of life forms.

The soil requires oxygen just the same as you and I do. It cannot live under water, just the same as you and I. It needs a steady supply of nourishment, the same as you and I. The soil takes one breath every 24 hours: in during the night, out during the day. A little different cycle than you and I but nevertheless just as vital. If the farmer smears the soil too early in the spring, too late in the fall or too soon after a rain, attempting to be efficient, he effectively cuts off the soil's oxygen supply. If for a number of years you continuously crop a piece of land, using lots of fertilizers, herbicides and insecticides, you gradually kill all the organisms in the soil and get what is known as tight soil, which is incapable of breathing fully or drinking.

Yes, I said drinking. The soil drinks when it rains. A healthy, living, vibrant soil takes water into its stomach, known as the water table, and then percolates back up to the plants as needed. A chemically sick soil doesn't drink. It merely takes a bath and all the dirt on its surface is washed into the rivers.

Food for soil is organic matter; humus. We can think of food or fertilizer of the living soil as increasing the life of the soil. A self-sufficient farmer accomplishes this with compost in the main; but also with crop rotation, cover cropping, legume underseeding.

I want to put an idea forward at this time. This is going to sound far out to you. You probably think that the reason a plant grows is because you put so many 100 pounds of NP and K into the soil. I want you to visualize that in a healthy living soil there is no boundary between the plant and the surrounding soil. This shouldn't be so difficult for you. You know about nitrogen nodules on legumes. You may have heard about other organisms that naturally exchange with plant roots for minerals and other molecular structures. To a certain extent all plants growing in a soil are interconnected with each other and the soil.

Now, having said this, I want to add that a living, balanced, vibrant soil is waiting and longing to become a plant, in a spiritual sense. If the soil is truly alive, the only thing it needs to produce a healthy plant is a seed.

And you know as a farmer it is important that your spiritual attitudes be right when you put that seed in the ground. You should be planting with feeling and devotion, and not with the attitude that if you don't get this seed in the ground before the 15th your yields will drop.

Chemical fertilizers are not soil food, they are 2nd class plant food, which produces 2nd class plants, 2nd class animals and 2nd class people.

Today the industrialized nations of the world, of which Canada is one, are the sickest people on the face of the earth. Cancer is rampant, degenerative diseases are afflicting younger people. And we farmers keep on being efficient.

Do you think that God is such a fool that he doesn't know why his people are so unhealthy?

Why do we have to spend so much tax money on the medical system? Nutritionists tell us we are well fed, according to their standards!

Food plants today no longer contain the forces people need for building health and for building the bridge from true thinking to will and action.

Herb Eldridge, organic farmer from Ethel, Ontario.

Because people lack true thinking, will and action, they cannot see the connection between our incredible medical costs and our incredibly efficient agricultural system.

Now I realize this is a Catch-22 situation. You can never see the connection of the various segments of our society if you don't eat real food to feed your thinking, and you won't eat real food if you can't think straight.

The only answer is for someone like me to stand up here and make you feel guilty of not following God's will, and hope you will somehow find the will power within yourself to begin lowering your efficiency goals and increasing your spiritual goals.

You goals should not be purely economic. Efficiency goals can cost you money. Remember our question today: How do we pay for these high input costs of technology? Do your goals make you dependent on this technology?

Maybe your goal should be to bring your soil and plants to a sufficiently sensitive and alive state to receive the multitude of less perceptible influences, which man always had on this earth before mechanization and efficiency took hold of our souls and our soils.

It could be that your most significant expense item in this difficult economic period is your own desire for efficiency. Your efficiency can cost you a lot of money.

Do you really need a big blue silo? Do you really need a four-wheel drive tractor? Do you need to poison God's earth and wash it away down the rivers? Is that need or desire?

Did you ever consider what Jesus would do if he was wearing your farm boots when the fertilizer salesman shows up with his orderbook and tells you that 200 lbs. more of his special blend will give you eight more bushels.

What would Jesus do? Would he consider, well, I can afford it, and I would be maximizing my cropping yield. I might even be noticed by the neighbours.

What would Jesus do in your farmboots if he watched one of his neighbours have a number of difficult years. Would Jesus wait until the right time and then go over and offer to alleviate the neighbour's problems by buying him out and adding his place to his own efficient operation? After all, then he could swing another blue silo. The neighbour could then buy a house in town and go out selling real estate.

I know that one of the reasons we get caught up in something like efficiency is our own personal sense of worth. We live in a materialistic society where things are valued. Acres are valued, silos are valued, yields are valued, appearances are valued, success is valued.

Failure is embarrassing.

If a man has a true spiritual impulse within him, and I think farming is one such action, then there is no such thing as failure, if you farm by the laws of Mother Earth.

Only when you farm by efficiency can you fail.

When you realize that farming can be a calling, you do not let it go when others speak strongly against you. Only when you hold fast to your calling, as firmly as to a rock, do you realize what it means to trust in the spirit. You come to the point where you experience the spiritual to be as real as the soil beneath your feet.

The transition to sustainable farming begins between the ears and in the heart. There you will find the answer to lowering your costs and reducing detrimental effects on your fellow man. There you will find what sustainable agriculture means.

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Education

Chalkmarks

By Harry A. de Vries

East-west exchange in the offing

Beacon Christian High in St. Catharines and Bulkley Valley Christian High in Smithers have qualified for federal government funding for a student exchange under the Open House Canada program, through which the students' travel expenses between the two places will be fully paid by the federal government. The program is designed to introduce students to diverse parts of Canada on a local level. Bulkley's 35 grade11 and 12 students will be visiting the Niagara Peninsula from Feb. 4 to 14 to take note of the local government and, of course, to visit the Falls. They will also take a side trip to Ottawa with Beacon's grade 12 students, who will pay a return visit to the north/central community in B.C. from May 20 to 30. Application for the exchange funding was made this past September by both schools. The St. Catharines school was interested in visiting Smithers because, according to the principal John Vriend who hails from the area, the two geographical regions could not be more diverse.

Justice when?

The Ontario Alliance of Alternate and Independent Schools has been after the government of Ontario for some time in an effort to be recognized officially as part of the educational scene in the province. Thus far, no funding has been forthcoming but the government is lending a more receptive ear. During the past year OAAIS representatives have met face to face with 28 of the 30 members of cabinet in an information campaign at Queen's Park in Toronto. Mel Shipman, who was appointed by the Jewish school community to assist OAAIS executive director Lyle McBurney, commented in a recent report that the climate of discussions is becoming more and more friendly. "Not a single cabinet minister or member of parliament," he wrote, "challenged my legitimacy." And he reported, on the whole the OAAIS case was given serious consideration. OAAIS schools are not alone in their appeal for recognition and support. The Catholic schools too are pressing for more support for grades 9 and 10 and support for grades 11, 12 and 13 which are currently being given no financial assistance. Shipman urged for some cooperation between the two groups. The media has been giving the cause some attention too. CBC radio "Morningside" is preparing a series on alternate and independent schools which will include some talks with parents. Chuck Ferkranus of Alliston Christian School has a videotape of Lyle McBurney's debate with Toronto trustee Doug Little on Pierre Berton's show "The Great Debate." It can be borrowed for a $5 handling charge. During the next 3 months Lyle McBurney will be visiting in various parts of the province. Check the Calendar of Events for times and places.

Individuals who join the organization for just $15, will receive a regular newsletter. The address is 202 Bathurst St., Toronto, ON M5P 3L1; tel: (416) 781-3591.

Student's attire

Annette Vellinga and Joyce Brouwer, both grade 11 students at Chatham Christian Secondary School donned a few extra duds for the school's "Hats and Shades Day" last fall. The special dress-up day is one of the special days organized by the student council during the school year. Another occasion for students to change their attire somewhat was "Button Day," when students had a contest to see who could wear the most buttons. Student Council treasurer, Doug Wiersma, who was covered with buttons from head to toe, won the contest and was awarded, naturally, with another button.

New quarters of the Orangeville Christian School

Orangeville Christian School in new quarters

Friday, Nov. 26 was a very special night in the brief history of the Orangeville Christian School as well over 200 people gathered in our new facility to celebrate its official opening. We had gathered to praise God for his steadfast love and guiding hand during our three and a half years of operation, and particularly for his blessing during the past few months with the purchase and the recent renovations of the new building. And we had come to pray for his continued grace and guidance in the coming years.

The evening included greetings from various local dignitaries and brief comments from the board chairman, Mr. J. Vroom, and principal, Mr. R. Duggan. But the highlights of the program were clearly the address by our guest speaker Rev. Henry De Bolster, the presentation of the junior-senior choir, and the unveiling of a commemorative plaque to mark the occasion.

Rev. De Bolster's address on the theme "Christ is Lord of All," dealt with the essential reasons for the existence of Christian Schools from a historical and biblical perspective. The address touched many in our young school community and many visitors commented on his powerful message.

Performance of three vocal numbers by the choral group of students from grades 4 to 8 under the direction of Mrs. Shirley Bartlett, was greatly appreciated by all. And when the students sang "The Lord Is My Shepherd" each of us joined them in our hearts as we felt the shepherding of our God that evening.

Mr. Vroom, Mr. Duggan, and Rev. De Bolster unveiled the commemorative plaque which included the date and the school motto, "Christ is Lord of All."

Rev. Henry Gunnink, of the Orangeville Christian Reformed Church closed with us in prayer, asking for God's spirit to continue to guide and direct our efforts in Orangeville.

It was generally agreed that the truth of our motto had never been so poignantly felt as over the past few months, and particularly that evening, in the new building.

Mr. R. Duggan, Principal

Kloppers' works now being published

by Lori Klingbeil

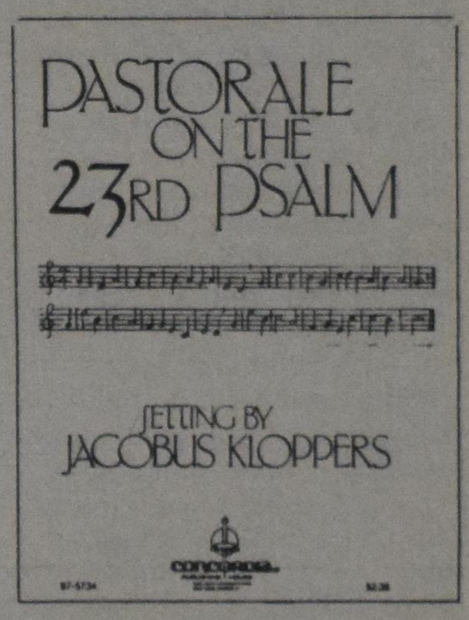
The King's Chronicle — Following one year of negotiations, the printed copy of Dr. Kloppers' chorale prelude for organ on Psalm 23 has been released by the Concordia Publishing House (USA). The Psalm 23 arrangement is the first of Kloppers' works to be published by Concordia.

Completed in 1972, the work has already been printed in Volume IV of the South African liturgical collection, "Liturgiese Orrelmusiek".

In Edmonton, the Chorale Prelude has been ordered by Oliver's Music.

A series of five choral preludes on Lutheran chorals is presently in the final printing stage and is expected to be released shortly as well. Concordia has also commissioned Kloppers to write other music, including arrangements on six plainchant melodies contained in the Lutheran Hymnal. These arrangements will be published during the 1983 Advent season, Concordia has indicated.

Dr. Kloppers' formal (post-educational composition activity has focused entirely on the choral prelude, such as arrangements of hymn tunes. "What I write," he says, "is meant for liturgy not for concerts. I don't see my works



so much as compositions as arrangements....They're meant for liturgical use." More specifically, Kloppers' compositional efforts have been geared toward hymn tunes "for which there is nothing or little available."

Although the works published and commissioned by The Concordia Publishing House are of Lutheran association, Kloppers has a special affection for the Genevan Psalms. "I love the Psalms," he says, "and would like to do more on them because I think they are much neglected ... The Genevan Psalms are an excellent source of hymnody that has to be discovered yet by leading composers of church music outside of the Reformed tradition." Nevertheless, most publishers will not publish arrangements of Genevan melodies because, Kloppers says, "There's not enough of a market to [justify their publication]."

Kloppers liturgical consciousness may account for the harmonic and rhythmic "conservatism" of his earlier works (such as Psalm 23, but since about 1974 he has been moving away from what he calls "a, perhaps, too conventional style." He says one's music "must be written in a style with which you can identify as a composer, but you must keep in mind a number of things....You must keep in mind that for liturgical purposes, you can't move too far out so that people don't find it meaningful.... It is a difficult balance."

Although Kloppers wrote music for various instrumental mediums during his school years, he seems to be intent at this stage on limiting his compositional output to liturgical organ music. Eventually, he hopes to "work on some choral compositions too," also within the church music framework. Nevertheless, composition constitutes only one part of a broad range of interests and responsibilities to which he feels himself committed. "During the year," he says, "there is practically no time" for composition.

Drama

Soldiers of the Veld

Margaret Griffioen

As the arts become more a part of the Christian community, the interest in quality live theatre also grows.

Recently Toronto was host to a production, "Soldiers of the Veld," written by Tony Russell and directed by Mark Vander Vennen.

The play deals with the racial conflicts in South Africa. Its one main actor, Russell himself, portrays a coloured soldier and a white soldier in South Africa. In the first act, Russell plays Arthur Nortje, loosely based on the real life of Nortje, a coloured man who has been personally involved with and related to white people. Through his involvement the government accuses him and punishes him for "communist" activities.

Russell portrays Nortje's struggles with his feelings towards the white government and army who oppress the black people and his final decision is to fight for coloured rights.

The second act has Russell portraying a white lieutenant who has no grudge against the blacks, who even partakes in some of their native dances. Yet, he too falls victim to racism, despite the fact that he is even, supposedly, a Christian. He, too, must fight against the blacks, keep them in line, as is his duty in the army.

In the final scene, Russell effectively portrays the meeting of the two soldiers in the veld, and their search for each other and their final shoot-out.

The play successfully shows both sides of the racial struggle in the minds of the people, emphasizing how they try to justify their actions.

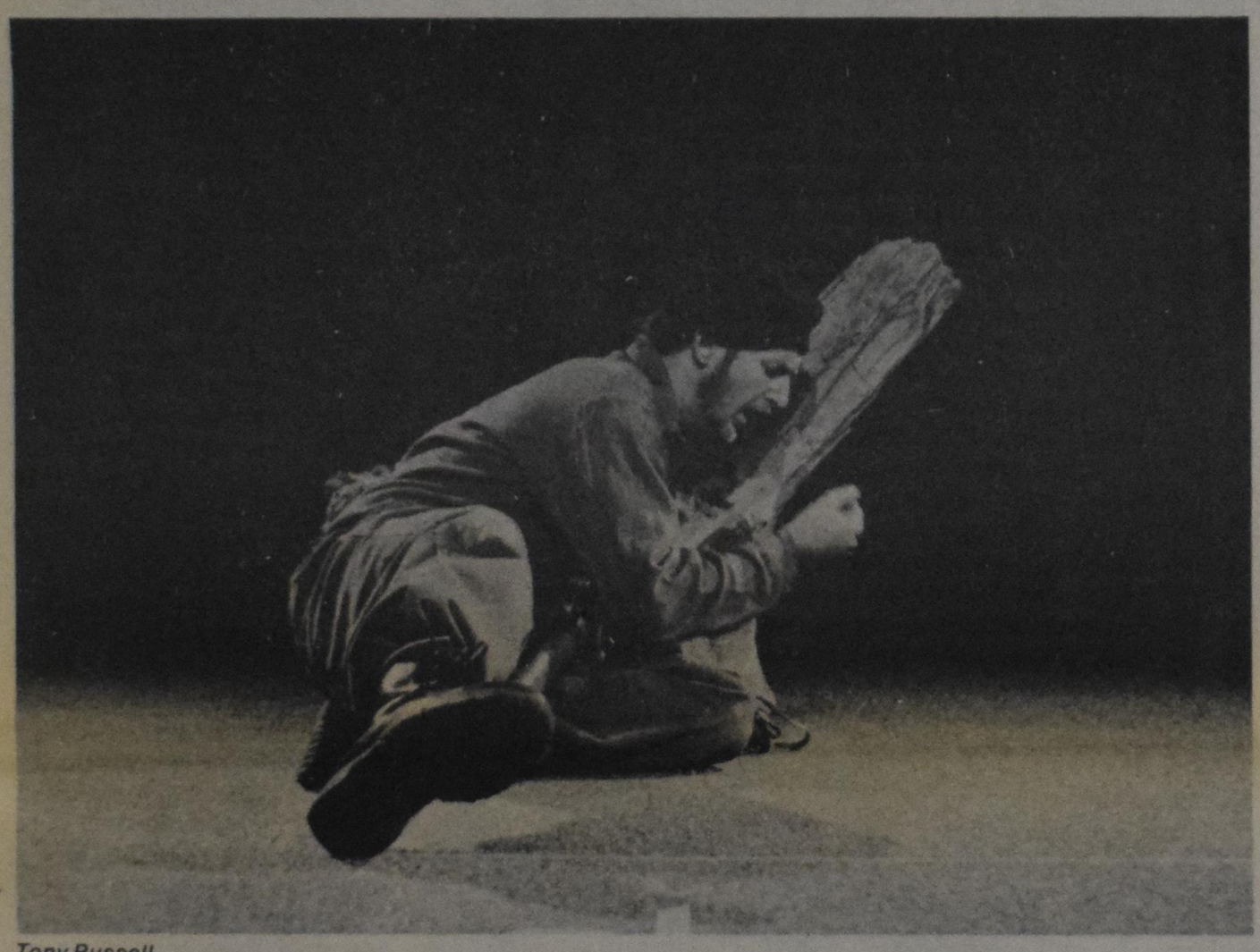
Part of this success lends itself to the fact that Russell is from South Africa and was a lieutenant in the army there for eight years. He came to Canada two years ago.

According to Vander Vennen, Russell has written several plays based on the South African situation, as well as a novel and has published a book of poetry.

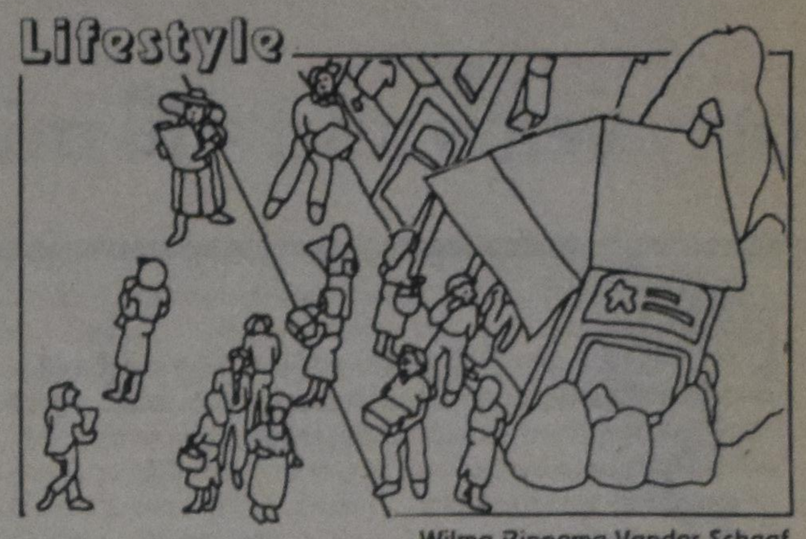
Vander Vennen has been involved with various works in the arts in both Canada and the United States. He works as a free-lance translator and had just completed translating a book by professor Bob Goudzwaard of the Free University of Amsterdam, before directing the play.

"Right now we have no further plans for the production," said Vander Vennen, although it would be easy to go on the road with because of the small cast and few props."

The play provides some keen insights into the South African racial situation and is quite timely, considering present concerns with apartheid. If it comes back on stage, it would be worthwhile seeing.



Tony Russell



Wilma Binnema-Vander Schaaf

A Justice issue

Two boys are playing. One has a much more aggressive personality than the other and demonstrates possessiveness in relation to his toys. Perhaps that is because they are playing at his house - perhaps not. It doesn't really matter. An observer soon becomes aware of small, weak and short-lived protests from the other boy. However, they seem to resolve their differences. It is an easy way out for all concerned - the submissive boy doing what he does best (and confrontation isn't it), - the more assertive one remaining in control and keeping his "cookies." The observer is happy that all seems at peace.

Is justice hindered? Is fairness taught? Is a message being reinforced which perpetuates an unjust system? is a behaviour learned that we don't like to see as part of the children's (they could have been girls too, or one of each) learned behaviour? Is peace really "peace" (shalom)? Will the submissiveness last? Will the boy who is being taken advantage of now, erupt some day? Will the aggressive boy learn to share toys and power without practice and even hardship?

On a world-large scale, where western, white and male dominant society has the most "cookies", we see these dynamics happening. Yet we despise revolts, revolutions and women libbers. We are confused by civil rights movements and human rights issues.

If we've managed to absolve ourselves from identifying with the aggressor, (which none of us in North American white society can *really* do) then we must recognize ourselves as the "peace" loving observer. We don't deal with the issue of oppression - perhaps because it is so legalized and accepted and, therefore, unrecognized as such. We may have tc witness an eruption.

Many of the prophets (Amos, Isaiah) were very concerned with justice. So was God in the rules for life given in Exodus to the people of Israel. Exodus 22:22, 23: "You shall not inflict any widow or orphan. If you do afflict them and they cry out to me, I will surely hear their cry; and my wrath will burn ..." The contemporary widow and orphan may cry out to their afflictors too, as long as there is a chance that they may be heard.

In Zimbabwe many reforms took place since the establishment of a new society under a new black government. An element of justice had been fought for and regained. Yet, in the many reforms, women had been overlooked. Children, black and white, poor and rich, rural and urban were given new chances for education. Men were offered opportunities for decision making in community development. The arduous and time consuming job of hauling water and wood for food preparation and simple survival became a responsibility solely of the women. This was almost an impossible task. Their lot did anything but improve. This learning experience for building a new society taught that there hadn't been enough poor, black, rural women who had a say in how changes ought to be made.

In this turbulent, torn world do you recognize yourself as someone who holds fast to the principle of "laissez faire" in these situations, at the cost of true shalom? If you believe that it is best to leave alone until you hear crying and shouting, then be resolved not to despair at the shouting when it comes. Listen to it then!

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Forty years and still ministering

Wally van de Kleut
Edmonton

The diverse and respected full-time ministry of Rev. Nick Knoppers has reached an end.

He, his wife Barthie Boon, close friends, and the congregation of Red Deer CRC celebrated the 40th anniversary of Knoppers' ordination into the ministry on October 31, 1982. With his official retirement January 3, 1983, Rev. Knoppers has begun what can only be called his semi-retirement.

Asked to reflect on the past 40 years, Knoppers replied that he is only beginning to do that. And for good reason: there is much to reflect on.

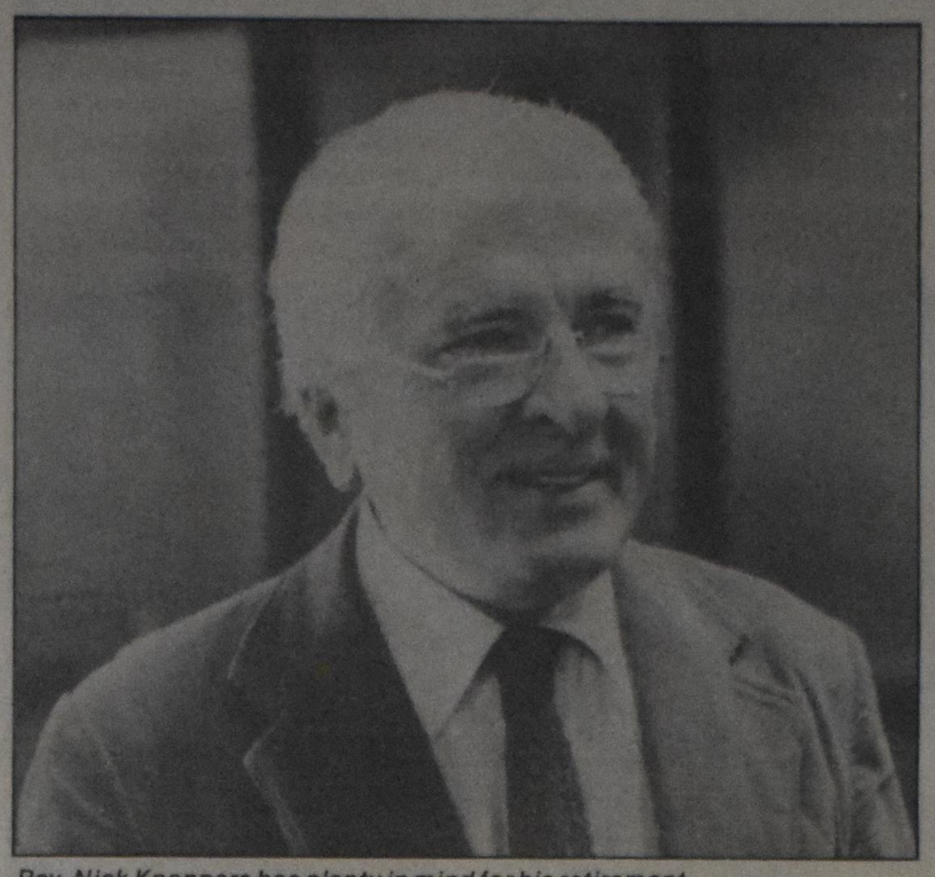
Born in The Netherlands in 1917, Knoppers received his B.A. and B.D. degrees from the Free University of Amsterdam and the State University of Leyden. In 1942 Knoppers married Barthie Boon, whom he had met while in high school.

During the war, Knoppers served as a chaplain to the Resistance forces, and because of that service he was recently awarded the Dutch Cross of Resistance. From 1942 to 1955 Knoppers served three pastorates in The Netherlands.

The mass emigration of the Dutch to North America resulted in a shortage of pastors in Canada and the USA. In 1955 Knoppers responded to that need and became the minister for Beverly CRC in East Edmonton, Alberta.

Since then Knoppers has served as a pastor in Montreal, as a missionary/chaplain in El Paso, Texas, and as minister for the past eleven years in Red Deer CRC in Alberta.

Rev. Knoppers' extra-ministerial activities have been far-ranging and challenging.



Rev. Nick Knoppers has plenty in mind for his retirement.

In Montreal he was commissioned by the Dutch government to design the "Church and Arts" section for the Dutch Pavilion at EXPO '67. The Canadian Bible Society also commissioned Knoppers to design its EXPO Pavilion.

In addition, while in Montreal, Knoppers furthered his education. He received his Master in Theology degree with thesis from McGill University.

From 1968-1971, while living in El Paso, Knoppers served the NATO air force squadrons stationed at the ground-to-air missile base, which included 72,000 air force personnel and their families.

"I felt very needed there. It was a time of strife because of the Vietnam crisis," recalls Knoppers. "I worked with the men coming back from the war and tried to offer help and guidance. I was constantly being called upon ... the endless search there for inner strength was unbelievable."

During his years in Red Deer Knoppers became even more involved in many different organizations. He was a member of the Family Education Council, president of the Red Deer Ministerial Association, president of the V.O.N. of Red Deer, president of Meals on Wheels, and presently is a member of the Rotary Club of Red Deer and a member of the Canadian Legion.

Knoppers is also the chairman of the Board of Governors of The King's College, vice-president of the Christian Association for Mentally Handicapped people in Alberta (Rehoboth) and the stated clerk of the Northern Alberta presbytery of the CRC. In addition, Knoppers was elected the vice-president of the 1982 Synod of the CRC.

Knoppers at the reception held in his honour.

As the pastor of Red Deer CRC Knoppers has sought to encourage the participation of the congregation in church life. He says: "I have stressed, whenever possible, the office of all believers. For this reason I have tried to help people understand and get involved with the faith."

"Youth work, active participation of all church members, and personal guidance and contact toward personal commitment have all been important in my work as a minister," says Knoppers. In Red Deer we used the Home Missions' idea of Coffee Break Evangelism as a means of outreach. Even so, in many of our churches outreach is still the weak point. We should work harder on this."

What will this active man do in his retirement? "My wife and I will join Trinity CRC in Edmonton. I will also be giving Clareview Fellowship a hand on a consultant, part-time basis."

"What strikes me about Clareview Fellowship is the involvement of the members in all aspects of church life, including worship. That is the Reformed principle: the office of all believers. That is one of the heartbeats of the Reformation," stresses Knoppers. "They make mistakes, like any church, but in a church you can make mistakes as long as you try to correct them."

Knoppers does not plan to limit his retirement work to Clareview Fellowship. He intends to devote his time and effort to Rehoboth and its cause of the mentally handicapped. "I also want to see The King's College through its birth pangs and help establish it in these times of recession. And if there's any time left over, I'll continue studying," adds Knoppers.

How does one conclude an article about such an active and service-oriented man!? Well, as simply as possible, and in Rev. Knoppers own words: "I have had a rich and varied ministry, and for that I'm truly thankful to God."

Jimmy G. Ricaflaza: Six years old. Suffered from asthma. Home little protection from the elements. Income little more than enough for food.

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David Wakari's search for peace

Editor's Note:
In this article CRWM Missionary Erik Schering continues his series on young Christians in the interior jungles of Papua New Guinea. This time he tells of David Wakari, a very gifted student and teacher, whose service in Christ's Kingdom almost came to naught because of personal problems and weaknesses.

David Wakari, teacher and evangelist, with his wife Martha, and daughter Dorcas. Maposi, Papua New Guinea.

Erik Schering

David found out in June 1974 that Martha was interested in marrying him, but it didn't excite him much at all. He was attending Bible School at the time and had his eye on a girl from Yamboon. That December found him back in his village, Mowi, for Christmas holidays, and friends, brothers, and relatives surrounded him with exhortations to marry Martha, praising her many virtues. David resisted the pressure until the following year in October when he learned that the girl from Yamboon had married someone else, "All right, all right, I'll marry her ...."

They were officially wed at a bride payment ceremony in January 1976 in which David shelled out 290 kina ($430) for the right to marry Martha. The young couple spent the next few months in the village of Pei, where David was responsible for evangelism work. However, he still felt lingering doubts about having married Martha and wondered whether she was a suitable life-partner for him.

For a two month period there was no marital union between them with Martha sleeping at one end of the house and David bedding down at the other. According to Papua New Guinean custom David could have returned Martha to her father and hopefully get his bride payment back. But the couple was re-united and in 1977 they travelled to Ambunti where David began his first year of teaching at the Ambunti Akademi.

He now looks back on 1977 as a very good year in his life. He believes that God used him this year more than any other. What stimulated him most was the opening of Scripture to the older students at the school.

But this promising young Christian leader did not escape further problems. David's marriage remained a source of difficulties. The school girls just adored David and he didn't discourage this. In fact occasionally he spent too much time with them when giving them their work assignments. Martha grew jealous. She began to spy on David and nag him. Unable to solve the problem, David retaliated by beating her.

Neil Kooyer, director of the mission at Ambunti, reprimanded David and counselled him how to deal with the problems they faced. Neil advised David to talk things out with Martha and to pray with her. All this was not easy to accept for David. The Sepik traditions still played a large role in his thinking. Fathers for generations had taught their sons that especially during the early years of marriage the husband must maintain the upper hand in marriage if needs be by physical power. The next two years continued to be very difficult for David and Martha. The sad state of his marriage affected David's attitude toward his work. He made no secret of it that he wished he had never married this chronic complainer.

But God blessed Neil's patient counselling and gradually the marriage of these young people improved, and with it came an improvement in David's performance at the Akademi. In fact, he did so well that he was appointed head teacher and served in that capacity during most of 1979 and 1980.

But that was not the end of David's struggles. To be head teacher means a lot of administrative work even in the remote jungle area in Papua New Guinea, and at the end of 1980 David announced that he was no longer interested in doing that kind of work. He had heard that a new village school had been started in Maposi and he expressed his desire to travel to that remote little place rather than stay in the much busier town Ambunti.

This was agreed upon, and in February, 1981, David, Martha, and their three-year-old daughter Dorcas, along with four other teachers, made the 10 hour canoe trip to Maposi. Some 65 youngsters from the area were waiting eagerly to see school classes get underway. There is no other education available for these children as the government doesn't bother going so far out into the jungle.

Maposi had no Christian church and so, besides being teacher, David also began to conduct worship services three or four times a week in order that the people might hear the gospel. The work was blessed. A small group of interested hearers was willing to receive further instruction and in August, 1981 they were baptized. And toward the end of the year they constructed a church building in Maposi with the older school boys helping along bravely.

One day in the life of David Wakari in Maposi goes something like this: At 5:30 he rises to pray for a half hour. 6:00 to the stream to wash. 6:30 - 7:30 plan and prepare for the day (usually no breakfast). Devotional exercises starts the school day at 8:00, and Scripture memory is reviewed until 9:00 a.m. Classes run from 9 'til noon, then again from 1:30 'til 3:00. 3:15 'til 5:00 is the work period for all the students.

The Maposi people are hill people. David is from Mowi on the Sepik River. A few of the Maposi adults know Melanesian Pidgin, but the bulk do not. The Mowi language is completely different from the Maposi language. (In Papua New Guinea there are 700 separate languages). David preaches in Pidgin and then usually someone translates. So it can be said that David is a missionary in his own country.

The Holy Spirit has been doing a work in David's and Martha's married life. And He is also doing a work among the Maposi people, and David is glad to be a part of it. God's Kingdom is moving ahead in this remote jungle and we're thanking Him for it.

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Did you look at your cat today?

John N. Martens

Not to notice the Creator's handiwork in the midst of our concerns and cares is to miss something of importance. Time and again we read in the first chapter of Genesis that God saw that His creation was good.

The creation of the animals was described in Genesis 1 vs. 6 and is followed by the statement "and God saw that it was good." Thus we may in our daily routine observe the most common animal and conclude that we are seeing something that is good.

For that reason I would like to comment on a very ordinary animal and explain why that animal is special and beautiful. I don't want to talk about impressive animals like the elephant, the whale or the giraffe. Their stature among God's creatures needs no enhancing, for their very appearance inspires admiration and awe in the beholder. To the contrary, I want to speak of the cat. Yes, the plain, common, house, garden, and kitchen variety of the feline species.

Some people may lift an eyebrow and find somewhat farfetched to see in the cat something special and beautiful. Many have no use for cats and even hate them. These people are called ailurophobes, or cat-haters (in reality they are cat-fearers). Of late even a whole literature has sprung up catering to these people. For instance, a book is available in book stores detailing 101 uses for a dead cat. Modern civilization is indeed rising to never dreamt-of cultural heights and to dizzying pinnacles of good taste.

Other people, however, are indifferent towards the cat and hardly notice even the most beautiful specimens.

In my opinion, the cat always exuded a certain charm coupled with an unfathomable mysteriousness and independence. On my coming home from work, the housecat invariably leans at a 45 degree angle against my trousered legs, all the while rubbing itself and waving its tail in the air. Its purring shows its contentedness and musical abilities. The feline's behaviour seems to dispel for a moment the less pleasant memories of the work day.

To the cat its master is always a hero and remains forever a great companion. Perhaps some people feel that affection and love for cats is a trait mainly found in women. I beg to differ for I know that cats enjoy the sympathy of men and women both.

In the housecat one sees an unparalleled suppleness and grace of line and movement, which arrests the eye of any animal lover. And then, when in wintertime the cat nestles itself on the sofa beside the master or mistress and its purring fills the quiet atmosphere of the T.V. room during the evening hours, it seems that nature's music surpasses most of the "musical" noises escaping from the T.V. apparatus.

These sentiments may seem pedestrian, quite personal or not very deep going. They may be considered indicative of a low cultural level or of the approach of old age, even of senility. I do concede that what delights and touches one may leave somebody else quite cold. But the Bible word of Genesis 1:6 sees in the lowly cat a fascinating animal, an all-round useful and "good" animal to serve the Creator's designs in its own way and to impress the beholder, his friend Man, by its beauty, functionalism and musicality.

It seems that the cat has associated with man from early times. It is a linear descendant of the wild North African cats which in hoary antiquity sunned themselves on the rocks, in their original habitat along the Southern shores of the Mediterranean. The ancient Egyptians soon discovered the usefulness of the cat as an exterminator of the myriads of rodents which must have been attracted to the granaries where Pharaohs stored surplus grain. The cat became a valued animal among the Egyptians. And the people of the land attributed some God-like qualities to the animal.

The Egyptians counted among their Gods a cat-headed Goddess by the name of Bast, proof enough of their respect for and even religious reverence of the cat.

A touching display of the Egyptians' love for their domestic felines is to be found in the hundreds of cat mummies discovered in the desert sands where they were buried by their animal-loving owners. Often these ancient mummies were buried together with mouse mummies, the latter apparently meant to serve as food for the departed cats.

The ancient Egyptians were apparently fond of animals and the pathetic remains of the objects of their love can only fill us with sympathy for their - at least in this respect - gentle feelings.

However, the cat did not always fare as well as it did in ancient Egypt. Man was by nature never particularly soft-hearted towards the less advantaged of his own species. No wonder then that his harshness often extended towards the representatives of the animal kingdom, although many animals have learned to cope with him and live as "domestic animals" under man's sway.

An historical example of man's "inhumanity" to cats can be found in what happened in the year 1678. Thanks to Titus Oates, who purportedly bared the details of a Roman Catholic plot aiming to bring England with armed foreign help back to the fold of the Roman Catholic Church, the country was seething with unrest and fear - and this so-called "Popish Plot" engendered a deep hate of Rome and the Pope among the populace.

In London a huge wooden statue of the Pope was burnt in public by a raging mob. The enormous wooden head of the Pontiff's image had been stuffed with live cats and their pitiful cries, when the flames reached the papal head, rose above the din of the crowd in a most disconcerting cacophony. It all sounds pretty primitive and so it was.

We can no doubt find many more examples of cruel treatment of cats and other animals if we searched long enough.

We know that at popular games and public fairs innocent animals often provided fun and entertainment while being mistreated or killed for the edification of his two-legged fellow creatures with the "superior" brains.

Inspite of all this, there are still many sensible human beings who admire beautiful animals as something to be treasured. They consider the sight of a cat a healthy counterbalance to the pressures of modern living.

So, once more look closely at your cat and its beautiful kittens. Do it today and do it unafraid of being called a sissy. What do you see?

Do you see what the Creator saw? And do you agree that you see something beautiful and good?

John Martens works in a spinning mill and is a freelance writer. He lives in Listowel with his wife Diana and their cat "Kitty."

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#16

So this is Canada?

Apart from the modern signs, the front of the Halifax railway station is like it was in the fifties.

On April 10, the next morning, John wrote:

"The Stevens family has left the ship. They'll be leaving before us and will transfer in Montreal. It may be a while before we'll see them again. We really loaded up on food this morning. Last night a woman was taken off the ship with appendicitis. She needed surgery immediately. We're told the Dutch government will foot the bill, also the cost of lodging her family.

"At one o'clock we finally leave ship. Again we have to pass many tables before we can board our train. Our suitcases are sorted. One suitcase, with blankets in it, we take into our compartment. The rest goes into a baggage car. We have several hours to look around in the city. We buy bread, cheese, corned beef, oranges, apples and lemonade. We also buy stamps and mail our letters to Holland. So far everything has been easy."

* * *

The Huizinga's who now live in Edmonton recall preparing for their train trip by taking part of their breakfast (bread and cold cuts), placing it neatly into a "Verkade" tin and going through customs with it. That's about as far as the food got, because there were strict rules regarding Hoof and Mouth Disease and meat products were not allowed into the country. Only a sandwich with chocolate hail sprinkled on it survived the test.

The Huizinga's had also fun trying out what little they knew about English. At a coffeeshop in Halifax they ordered "lemonade without gas," a fairly descriptive way of ensuring a non-carbonated drink.

Y. Spek, the single young man we met in an earlier episode, had packed his shaving gear in a suitcase. With his baggage put away somewhere on the train, he decided to find a barber in Halifax. Barbers in port cities must get their share of foreign-speaking customers and this one, too, had his challenges every time an immigrant ship arrived. Mr. Spek recalls that the man was friendly and kept jabbering away about a Hollander who lived on his street. At least, that's what he understood the conversation to be all about. Other men from the boat also wound up at the same barber. They waited for each other and then returned to the station.

Spek had a bagful of groceries which may well have lasted him till he got to Smithers, B.C. He had bought bread, butter, jam, corned beef, apples and tomatoes. The Dutch were first introduced to corned beef when their country was liberated by Canadian troops. It earned a reputation as a delicacy, although a costly one.

Some families had bought milk in cartons, a novelty, but Spek decided he would get his favourite drink, hot tea, on the train.

Shopping was also done at Quebec City, a popular port for immigrant ships during the summer and fall. Joh Kaldeway wrote how terribly long the paperwork at customs and immigration took, "It took even longer than in Rotterdam. But amazingly enough I never had to open a suitcase in either place."

A telegram to Holland which only cost 16 cents was considered the bargain of the day. (This was in 1951 when everything seemed a bargain to new Canadians coming from Western Europe. Years earlier, in 1926, Isaac Esser had scribbled a pencilled message on the back of a Cunard postcard and mailed it from the same port. Two cents is all it took to inform the people back home of their safe arrival). Emmy Kaldeway had been shopping as her husband went through the lines at the terminal. When he was done she introduced him to the delicacies she had bought in Quebec and excitedly reported how little everything cost.

Boarding the train triggered comparisons, too, with transportation across the Atlantic. "Trains with as many cars as they have in Canada aren't seen in The Netherlands. It seemed like a never-ending monstrocity on wheels."

The cars were either comfortable or very primitive, depending on your luck. Some immigrants marvelled at their first class accommodations with soft, bouncy seats and pull-out couchettes. Others were appalled at the grimy conditions they had to put up with and the hard seats that provided little comfort. Perhaps it was only fair that the cheaper class cars had larger windows, while the classier ones had windows so low that passengers had to bend forward to take a good look at the passing scenery.

But more about the train trip next week.

Next: The End of the Journey, Part 1.

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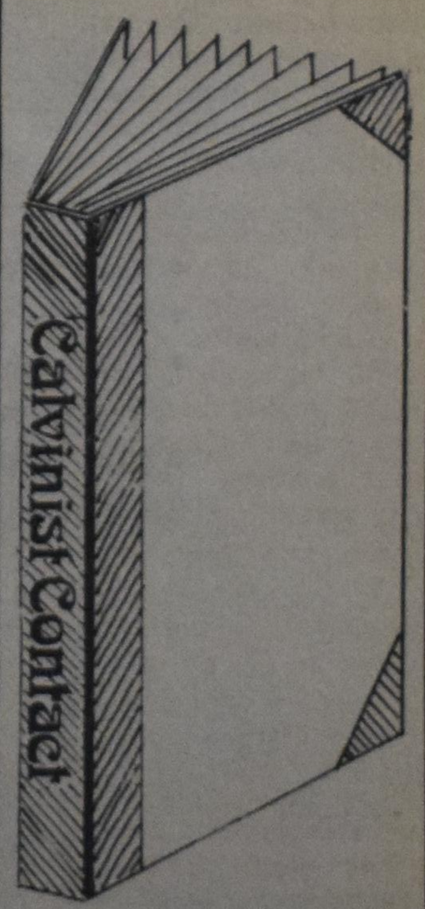

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Dutch

Persoverzicht

Carl D. Tuyl

• Het nieuwe jaar werd ingeluid met allerlei profetieën over de toekomst. Er was keuze te kust en te keur. De rente gaat omhoog, de rente gaat omlaag; produktie neemt af, produktie neemt toe; er komt ontwapening, er komt herbewapening en zo ging het maar door. De één weet het nog beter dan de ander. „Gooi 't maar in m'n pet", zeggen we dan.

• Ottawa was nog gehuld in Kerst-vakantie-stilte. Trudeau is op reis, vergezeld van Sacha. Als hij terug komt is hij natuurlijk „een wijze uit het Oosten." Aangedaan, misschien door de kerststemming, heeft Trudeau wel met een vredespalm gewuifd in de richting van Quebec's Levesque. Er viel te praten, zo deed hij Levesque weten, over Quebec's rechten onder de grondwet. 't Zal me benieuwen wat daar van komt.

• De Rooms Katholieke bisschoppen waren wel het meeste in opspraak in de pers door hun gezamelijke verklaring waarin zij de huidige ekonomiese toestand immoreel noemden, en de verantwoordelijkheid bij de deur van het zakenleven en van de regering deponeerden. Die verklaring nam geen blad voor de mond. Reakties bleven natuurlijk niet uit, en de eerste die zijn afkeuring uitsprak was Kardinaal Carter in Toronto. Ook vertegenwoordigers van de bedrijfssektor staken hun boosheid niet onder stoelen of banken. Gedachtig aan een Hollands spreekwoord: de schoen werd wel aangetrokken, maar iedereen zei dat hij niet paste.

• Dennis McDermott, de president van de Canadese Arbeidersbeweging schoot ook even fijntjes uit de hoek met het voorstel dat alle werkelozen maar tot de Senaat benoemd moesten worden, dan was het probleem in één klap de wereld uit. Overigens was er weinig politieke aktiviteit. Tenminste weining zichtbare aktiviteit.

• In Praag kwamen de landen van het kommunistiese blok te zamen onder leiding van, wie anders, kameraad Andropov. De kameraden hebben ook te kampen met ekonomiese moeilijkheden. De malaise stopt niet aan de grenzen waar de rode vlag waait. Ze hebben over het algemeen te kampen met mislukte oogsten, hoge rente op leningen van Westerse banken, dat dan vergezeld gaat van een groeiende drang onder de bevolking naar een wat betere levensstandaard. Deze omstandigheden leiden echter niet tot beperking in de zogenaamde defensie-begrotingen. Dat gebeurt ook niet in Washington waar Reagan koppig blijft weigeren om ook maar een cent van de defensie uitgaven in te leveren. En aangezien hij met gelijke koppigheid tegen belastingverhoging is, rekent men daar op de mogelijkheid van een tekort dat in de twee biljoen zou kunnen lopen. Ra, ra hoe kan dat?

Dit is mijn grote vraag: hoe lang kunnen landen geld blijven uitgeven dat ze niet hebben? Of anders gesteld: hoe zwaar kunnen we de komende generaties belasten, want daar komt het natuurlijk op neer.

• In Miami waren ernstige rassenrellen, en in Louisiana hevige overstrommingen. Er is ook weer onenigheid in de Europese Ekonomiese Gemeenschap. Tengevolge van een visserij overeenkomst werden de wateren binnen de twaalf mijl kustlijn verboden aan andere landen. De Denen, die hun makreel en haring vissen binnen die limiet voor Engeland, hebben laten weten dat ze er niet mee akkoord gaan, en van plan zijn rustig door te vissen. De Denen zijn niet bereid hun gestoomd makreeltje zo maar op te geven, maar de Britten hebben een hele armada van tweede-hands oorlogschepen naar het „bedreigde" gebied gedirigeerd.

• En zo gaat het maar door beste mensen. Onenigheid karakteriseert onze wereld van vandaag, een helaas ook veel te veel de kerk, die toch eigenlijk geroepen is om als een licht te schijnen in deze donkere plaats. Jammer genoeg is de onenighheid tussen de katholieke bisschoppen en de kardinaal in Toronto niet een geisoleerd verschijnsel. Het rammelt in andere kerken ook wel eens. We hoeven niet zo ver van huis te gaan, nietwaar?

Carl D. Tuyl

Uit Nederland

☐ President Duisenberg van de Nederlandse Bank kant zich tegen meer bevoegdheden voor de belastingdienst om bij particuliere banken te speuren naar zwart geld. Dat zou volgens hem de vertrouwensrelatie tussen bank en klant ernstig aantasten. Duisenberg voelt evenmin voor strenger toezicht door de Nederlandse Bank zoals een Tweede Kamerlid heeft voorgesteld. De Nederlandse Bank, zei hij in een interview, moet niet als politieman of als belastinginspecteur optreden.

Het accepteren van zwart geld door de banken is in discussie gekomen door een reportage in een weekblad. Twee redacteuren gingen een aantal banken af en bemerkten dat zwart geld gemakkelijk te beleggen valt.

☐ Het radio-actief afval in Nederland zal met ingang van 1983 niet meer in de Atlantische Oceaan worden gestort, maar worden opgeslagen op een terrein in de gemeente Velsen, bij Amsterdam. Voor de opslag van het afval heeft het rijk een terrein van ongeveer één hectare aangekocht, waarop reeds gebouwen staan. Die zullen worden aangepast om de opslag van het afval voor de komende jaren mogelijk te

Vervolg op blz. 16

Politeuma, aards of hemels?

J. VanHarmelen

Politeuma is een zeer merkwaardig grieks woord. Een woord dat wel op twintig verschillende manieren door de Grieken wordt gebruikt. De grondbetekenis is „het zich gedragen als een staatsburger." Verder kan het gebruikt worden om aan te duiden: de staat waarvan wij burgers zijn, de staatsvorm, de grondwet, ons burgerrecht, ons burgerschap, ook wel vaderland. En de Revised Standard Version gebruikt het specifieke engelse woord: commonwealth, en Moffat vertaalt: colony.

De apostel Paulus gebruikt het woord politeuma in zijn brief aan de Philippenzen. Is dat gedaan met een bijzondere reden? Ik denk het wel. Politeuma is nu net een woord voor de Philippenzen. Paulus zegt tegen hen: wij zijn burgers van een rijk in de hemelen, ons burgerschap is niet hier op aarde, maar in de hemel. En ze begrijpen wat hij bedoelt. Want Philippi was een heel belangrijke plaats in het Romeinse rijk.

De stad die vroeger Krenides heette (bronnen-of fonteinstad) werd vanaf 368 v.C. Phillipi genoemd naar Philippus van Macedonie, de vader van Alexander de Grote, die de stad versterkte omdat zij op een strategisch punt tussen Oost en West lag. De grote heirweg liep er doorheen, en Philippi beheerste die weg.

In de vlakte van Philippi werd later (in 42 v.C.) een slag geleverd tussen Octavius en Antonius aan de ene kant, en Brutus en Cassius, de moordenaars van Julius Caesar aan de andere kant. Het pleit van het Romeinse rijk werd beslecht. Geen republiek maar een keizerrijk. Octavius en Antonius wonnen de oorlog, en Brutus en Cassius en andere republikeinen werd verslagen. De vraag bleef echter wie zal alleenheerser zijn? Octavius (later Augustus genoemd) of Antonius? Daarover werd slag geleverd in 31 v.C. te Aetium, en Octavius won. In Philippi werden na 42 v.C. kolonisten geplaatst, en na 31 v.C. nog meer. En kort daarna kreeg de nederzetting een naam: Colonia Augusta Julia Philippi. En dit was niet de enigste kolonie in het Romeinse rijk.

Romeinse kolonies waren heel merkwaardige gemeenschappen. Ze hadden vooral militaire betekenis. De bevolking bestond voornamelijk uit veteranen die een en twintig jaar in het Romeinse leger hadden gediend, en beloond waren met het Romeinse burgerschap. In deze kolonies werd latijn gesproken, men droeg Romeinse kleren, onderhield Romeinse gewoonten. De overheidspersonen droegen Romeinse titels, de Romeinse rechtspraak werd toegepast. Bij Philippi viel de beslissing over het politeuma, de staatsvorm! Philippi was een Rome in het klein. De veteranen woonden in een kolonie; alles wees naar Rome! En in Handelingen 16:20, 21 waar het bezoek van Paulus en Silas aan Philippi wordt beschreven zeggen die veteranen: deze mensen brengen onze stad in rep en roer, daar zij Joden zijn en zij verkondigen zeden die wij — als Romeinen (!) — niet mogen aanvaarden of volgen.

De Christenen te Philippi hebben Paulus heel goed begrepen toen hij schreef in zijn brief (hoofdstuk 3:20): wij zijn burgers van een rijk in de hemelen, wij zijn een kolonie van de hemel, wij moeten ons gedragen als een burger van het rijk in de hemel, wij zijn hoog getrouwd, en moeten onze stand op houden, en onze afkomst niet verloochenen.

Wat een tegenstelling tussen de Romeinen en de Christenen. Ze hebben allen een politeuma. Voor de één ligt dat op het aardse vlak, hun keizer is in Rome; voor de ander is het in de hemel, waaruit zij hun koning, hun zaligmaker en behouder, de Here Jezus Christus verwachten. Zoals de Romeinse kolonisten nooit mochten vergeten dat zij tot Rome behoorden, zo mogen wij als Christenen nooit vergeten dat ons burgerschap in de hemel is. En, ons gedrag moet passen bij ons burgerschap.

In de brief aan Diognetus (tweede eeuw) schrijft eens christelijke auteur: „De christenen brengen hun tijd hier op aarde door, maar zij hebben hun burgerschap in de hemel." Wat een gelukkige mensen, die christenen. Maar ook: wat een verantwoordelijkheid, om met je kolonistengedrag te bewijzen dat je een burger bent van het hemelrijk.

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Uit Nederland

Vervolg van blz. 15

maken. Volgens Minister Pieter Winsemius van Volkshuisvesting en Ruimtelijke Ordening vormt de opslag van het radio-actief afval geen gevaar voor mens en milieu.

☐ Ruim 400 min of meer bekende Nederlanders hebben gezamelijk advertenties van een halve pagina grootte geplaatst in de Franse krant Le Monde en de Duitse krant Frankfurter Allgemeine Zeitung. De advertentie is een open brief aan de regeringen van Frankrijk en de Bondsrepubliek, waarin gevraagd wordt af te zien van plannen voor samenwerking op kernwapengebied. De ondertekenaars betogen dat de voorgenomen ontwikkeling van een Franse neutronenbom en de eventuele plaatsing van Franse atoomwapens op Duits grondgebied net zo gevaarlijk zijn als de bewapeningsrace tussen Amerika en de Sovjet-Unie.

☐ De Vereniging Vluchtelingenwerk Nederland is teleurgesteld over het vluchtelingenbeleid van de regering. De toelating van asielzoekers wordt, zo zegt ze, met het jaar moeilijker. Verder vindt de vereniging de procedure veel te lang. VVN stelt dat Nederland in West Europa het meest beperkende beleid voert. Een cijfer: in de periode van januari tot oktober is meer dan de helft van de 1234 asielverzoeken afgewezen. Om precies te zijn 655. Asielzoekers die zich op Schiphol melden worden veelal niet toegelaten. Dat lot heeft onder anderen een aantal Koerden uit Irak getroffen.

☐ "Vrij Nederland" meldt dat de avocaten miljoenen aan inkomsten dreigen te verliezen: "Van de 220 miljoen, die advocaten dit jaar van de Nederlandse staat ontvangen voor rechtshulp aan on-en minvermogenden, gaat meer dan de helft op aan echtscheidingen. Dat kan zo niet doorgaan, op naar de 'doe het zelf-echtscheiding' waarin Engeland voorging. Weg met de verplichte procestoevoeging van advocaten. De Nederlandse Orde van Advocaten sputtert hevig tegen, maar op het ministerie is men in ijltempo bezig de kip met de gouden eieren te slachten...."

☐ Volgens doctor van Wijngaarden van het Rijksinstituut voor Natuurbeheer worden thans 18 zoogdiersoorten in ons Nederland met uitsterven bedreigd. Hieronder behoren diverse soorten muizen, verder de das, de hermelijn, de boommarter en de steenmarter, de bunzing, de otter en de zeehond. Sinds enige jaren worden bij Nederland al niet meer anngetroffen twee walvisachtigen, te weten de tuimelaar en de bruinvis.

☐ Premier Lubbers heeft voor de VPRO televisie verklaard dat de heer Van Agt hoogstwaarschijnlijk volgend jaar commissaris van de koningin in Noord Brabant wordt. CDA ere voorzitter Steenkamp had vorige maand al gezegd dat de heer Van Agt de beste candidaat was voor Brabant.

☐ In de laatste dagen van 1982 waren er in Hilversum overdag slechts 2 surveillance wagens op weg, 's nachts nog maar één. Verder ging het patrouilleren op de fiets of te voet. De reden: Het geld voor de bezine was bijna op.

Weer terug naar molens

Radio Nederland - De Wieringermeer in Noord-Holland is bijzonder geschikt voor een demonstratieproject van windmolens voor de opwekking van energie. Dit is het resultaat van een studie van de planologische dienst van Noord-Holland. Aanleiding van dit alles is het plan van de regering om nog voor het eind van dit jaar een plaats in Nederland aan te wijzen voor een proef met een wind-energiepark.

De Wieringermeer schijnt daar bijzonder geschikt voor te zijn vanwege een gunstig windaanbod, zoals dat wordt genoemd, en vanwege de relatief lage bevolkingsdichtheid. Bovendien is het vlakbij het Energie Centrum in Petten en dat is handig. Er wordt gedacht aan een park van een vierkante kilometer waar molens zouden komen van 50 meter hoog en een wiekdiameter van nog eens vijftig meter.

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GREETINGS

FLACH: Frank and Trene wish all our relatives and friends the Lord's blessing throughout the year 1983.
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BIRTHS

DAM: With thanksgiving and praise to God, we, Hans and Hilda, are happy to announce the arrival of our fourth child, a beautiful healthy daughter. KRISTINA "KRISTIE" ELIZABETH was born December 18, 1982, just in time for Oma's birthday. She is a new little sister for Carolyn, Debbie and Bryan, also seventh grandchild for Mr. and Mrs. John Veldman of Wellandport and the fourteenth for Mr. and Mrs. Clarence Dam of Fenwick.
R.R. #1, Fenwick, ON L0S 1C0.

DEKKERS: Jake and Aileen (nee Houwer) thank the Lord for the safe arrival of our first child, a son, GREGORY ALBERT, born on December 31, 1982, weighing 7 lbs., 11 oz. Proud grandparents are Mr. and Mrs. Albert Houwer of Caledonia and Mr. and Mrs. Gerrit Dekkers of The Netherlands.
R.R. #3, Caledonia, ON N0A 1A0.

ELZINGA: Praise God for the miracle of new life.
Ed and Nancy (nee Edwards) are extremely thankful and pleased to announce the birth of No. 1 son, EDWARD RICHARD, on Wednesday, December 29, 1982, in Milton District Hospital. First grandchild for Doctor and Mrs. R. B. Edwards of Milton, and second grandchild for Mr. and Mrs. J. Elzinga of Dundas.

HOFTYZER: We, Bill and JoAnne Wilma, praise the Lord for the safe arrival of KATHRYN DIANE, born on December 24, 1982. Kathryn is a sister for Stuart and Eileen and a granddaughter for Mr. and Mrs. B.J. Hoftyzer of Spencerville and Mr. and Mrs. F.A. Zandbergen Sr. of Brinston.
R.R. #1, Stouffville, ON L0H 1L0.

HORNEMAN: "Children are a gift from God" (Psalm 127:3).
With much joy and thankfulness to God, we, Abel and Tena wish to announce the birth of twin boys, CALVIN SCOTT and KURTIS ANDREW, born November 13, 1982. New little brothers for Leanne, Rhonda and Mark. Proud grandparents are Mr. and Mrs. Dick Horneman of Rollyview, Alta., and Mr. and Mrs. and Mrs. T. Marissen and Mr. and Mr. George Zee of Red Deer, Alta. Calvin and Kurtis are also the 51st and 52nd great-grandchildren of Mr. and Mrs. Frank Zee of Red Deer, Alta.
Rollyview, Alta.

MARISSEN: With much joy and thankfulness to God, we, John and Janice Marissen, are happy to share with you the birth of our daughter, ERIN STACEY. Born on December 12, 1982, she weighed 8 lbs. 6 oz. She is a healthy little sister for Wendy and Julie. Proud grandparents are Mr. and Mrs. Marissen and Mr. and Mrs. D. Schuurman.
R.R. #4, Aylmer, ON N5H 2R3.

BIRTHS

JOLDERSMA: Martin and Anita (nee Eleveld) thank the Lord, the giver of life, for the safe arrival of SHIRLEY LYNNE, on Wednesday, December 22, 1982. She weighed 7 lbs. 6 oz. A sister for Anne Carolynn. Fifth grandchild for Henry and Shirley Joldersma and 2nd grandchild for Chuck and Carol Eleveld, all of Hamilton. Another great-grandchild for Nelson and Annie Bailey of Sault Ste. Marie. Special thanks to Dr. Roukema.
702 Glovers Rd., R.R. #2, Hannon, ON L0R 1P0.

KAMMINGA: With much joy and thankfulness to God, we are pleased to announce the arrival of our 2nd child, JENNIFER LYNN, a sister for John. Happy parents are Webb and Sandra Kamminga. She is the 5th grandchild of Mr. and Mrs. J.B. Visscher of Drayton, Ont, and the 2nd grandchild of Mr. and Mrs. J. Kamminga of Acton, Ont. She is the 5th great-grandchild of Mrs. Van Duinen and the 3rd of Mrs. Barkmeijer both of The Netherlands. Born on December 23, 1982 in Guelph, Ont.
556½ 7th Ave. N.W., Sioux Center, Iowa 51250.

PENNINGS: The giver of life has blessed us, Bernie and Ina, with a son, JOHN BERNARD, born November 19, 1982. He is a welcomed little brother to Brenda and Rachel.
"The Lord is gracious and full of compassion" (Psalm 111:4b).
Proud grandparents are Mr. and Mrs. C. Pennings, Shedden, Ont. and Mr. and Mrs. J.W. Pennings, London, Ont.
R.R. #3, Iona, ON N0L 1P0.

SLOMP: We, Karl and Linda, give thanks to God for our third child, a son, JOEL MICHAEL, born December 6, 1982. He is a little brother to David and Sandra. Joel is the 5th grandchild of Mr. and Mrs.' Slomp of Brooks, Alta., and the 23rd of Mr. and Mrs. K. Boskers of Clive, Alta. He is also another great-grandchild of Mrs. K. Visser of Taber, Alta. and Mrs. G. Pouw-Neuman of The Netherlands.
Box 2204, Brooks, AB T0J 0J0.

VAN WELY: Rob and Rose thank God for entrusting to their care the precious gift of twin daughters, KRISTIN DANIELLE and ASHLEY NICOLE. Sisters for Matthew, born Monday, December 27, 1982, weighing 6 lbs. 7 oz. and 6 lbs. 11 oz. Grandparents are Mr. and Mrs. Wm. Van Wely and Mr. and Mrs. Wm. Wychopen.
11 Debora Dr., Grimsby, ON L3M 4J1.

ZANTINGH: Ken and Nancy are thankful to the Lord for the safe arrival of our first son, WESLEY RICHARD, on December 20, 1982, weighing 6 lbs. 4 oz. First grandchild for Mr. and Mrs. Richard Zantingh of Dunnville. Eighth grandchild for Mr. and Mrs. Len Blyleven of Cayuga.
R.R. #1, Dunnville, ON N1A 2W1.

ENGAGEMENT

KORTEN-DEGROOT: With great happiness and joy, we, Mr. and Mrs. Bernard Korten, of Niagara Falls, Ont., and Mr. John DeGroot, of Edmonton, Alta., announce the engagement of our children JOAN MARGARET to WILLIAM REYNARD. This joyous occasion took place in Edmonton on December 24, 1982.
c/o B. Korten, 2459 Thompson Rd., Niagara Falls, Ont.

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ANNIVERSARIES

1938 January 31 1983
Onstwedde, Gron. Edmonton, AB
"I must come to your house today" (Luke 19:5b).
With joyful hearts and thanks to the Lord, we are happy to announce the 45th Wedding Anniversary of our dear parents and grandparents,

HENDRIK and WILLEMINE BLEKER
(nee Arnoldus)

Sharon & Dirk Rijkens; Henry — Hoogezand, Holl.
Jim Bleker — Chilliwack, BC
Ernest & Donna Bleker; Ernie, Calvin, Donna Marie — Edmonton, Alta.
"Praise God from whom all blessings flow
Praise Him all creatures here below
Praise Him above yea Heavenly Host
Praise Father, Son and Holy Ghost"

1938 1983
Aalten Mesa, Arizona
"If you don't go with us, don't let us move a step from here" (Exodus 33:15).
In gratitude and thankfulness to the Lord, we rejoice with our parents and grandparents,

JAN WILLEM and SARA DUTHLER
(nee Den Hamer)

in the celebration of their 45th Wedding Anniversary on January 6, 1983.
We pray that the Lord may continue to bless you, Mom and Dad, Opa and Oma, with many more years of being together. Though the distance is great, our hearts and prayers are near on your special day and always.
Bill & Hennie Duthler; Connie, John, Henry — Hamilton, Ont.
Sarie & Ted Brouwer; Sara and Don (London), Gary, Lisa — Breslau, Ont.
Alice & George DeVries; Michael, Anita, Robert, Philip, Wayne, Monique — Edmonton, Alta.
Audrey & Hank Boer; Tammy and Ken (engaged), Darrell, Thalia, Michelle, Rachel, Duane — Niagara-on-the-Lake, Ont.
Gary & Drika Duthler; Adriana, Sarah, Daniel, Tony, Silika — Kitchener, Ont.
Jeannette & Ben VanderLugt; Sharon, Peter, Stephen — Putnam, Ont.

1943 January 10 1983
Neerlandia Smithville
With thankfulness to God, we wish to announce the 40th Wedding Anniversary of our dear parents and grandparents,

CLARENCE and JENNIE ROWAAN
(nee Kippers)

Henry & Ethel
Jeanette & John Vander Werff; Peter, Shari, Julie, Eileen
Jim & Cathy; Jennifer
Nancy
Gertrude & Fred
Arie & Evelyn
George & Teresa
Home address: Post Office, Smithville, Ont.

1943 January 14 1983
De Lier Barrie
With joy and thankfulness, we are pleased to announce the 40th Wedding Anniversary of our parents and grandparents,

WILLEM and PAULA VANDER MEER
(nee Mast)

May the Lord's blessing be with them for many years to come.
With love from:
Nick & Antoinette Vander Meer; Elena, Corinna, Angeline — Thornton, Ont.
Arie & Martha Vander Meer; Willem, Glen — Wieville, Ont.
Evelyn & Pim Boekestyn — Maasdyke, Holl.
Open house in their home on January 15, 1983 from 2 - 4:30 p.m.
Home address: Oakridge Dr., Barrie, ON L4M 4S4.

OBITUARIES

"The Lord redeems his servants; no one who takes refuge in him will be condemned" (Psalm 34:22).
On December 18, 1982, the Lord, in his wisdom, called home,

ALICE BROENINK
(nee Bruins)

in her 61st year.
Dearly beloved wife of Walter Broenink.
Dear mother of Herman and Aileen
Dear daughter of Berend Bruins and the late Jennichien Hein
Dear sister of: Jenny, Tini, Be, Wiecher, Piet, Roel, Ben — all of The Netherlands.
Funeral service took place at the Zion Chr. Ref. Church, Oshawa, Ont.
Rev. P. DeHaan officiated.
Home address: 388 Masson St., Oshawa, Ont. L1G 4Z8.

On December 12, 1982, the Lord suddenly took home our beloved sister and aunt,

TAETSKE HARKEMA
(nee Nauta)

at the age of 75.
Widow of Frank Harkema
Dearly loved sister of:
S. Westra-Nauta — Brampton
D. Vellinga-Nauta — Aylmer
Sadly missed aunt of:
Harry & Jenny Vellinga — Georgetown
Tom & Ria Vellinga — Mississauga
Hugh & Tena Van Schepen — Brampton
Henry & Hilda Meyer — Tillsonburg
"For to me to live is Christ and to die is gain" (Phil. 1:21).

On December 23, 1982, the Lord took home his child,

HELEN P. HEGEMAN
(van Diggelen)

May he strengthen and comfort Henk and the children.
We, their friends, promise the family our continued support.
Stien & Henk Berentschot
Aly & Case Boot
Lenie & Enno Meijers
Andrea & John Struyk
Sandra & John VanderStelt
Ella Mae & Henry VanderWindt
Nellie & Piet Van Zanten
Sioux Center, Iowa

Psalm 84
On December 29, 1982, the Lord took unto himself, his child, our beloved father, grandfather and great-grandfather,

HILLEGINUS HEUVING

at the age of 78.
Predeceased by his wife Jantje (1978) and his son Fred (1980) and two grandchildren.
His children:
[illegible] & Jennie Heuving — Vars
Grietje & Martin Joldersma — Williamsburg
Cobi & Ralph Bouwman — Iroquois
Wolter & Henny Heuving — Lyndhurst
Wicher & Henny Heuving — Simcoe
Klaas & Elly Heuving — Cardinal
Gary & Grace Heuving — Belleville
Frans & Maaike Heuving — London
Henny & Walter Heuvel — Cardinal
Also survived by more than 40 grandchildren, and 13 great-grandchildren.
Funeral services were held on Friday, December 31, 1982, in the Chr. Ref. Church in Williamsburg, Ont. Rev. W. De Jong officiated.
Correspondence address: J. Heuving, Box #623, Vars, ON K0A 3H0.

PASTOR NEEDED

FT. McMURRAY: Anyone interested in an exciting, challenging ministry in a **Home Missions Church** in Ft. McMurray, Alberta, please contact Ray Klapwyk at 110-9602 Franklin Ave., or phone 791-3845. A field profile and expectations is available on request.

OBITUARIES

"If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14:8).
Suddenly on December 19, 1982, the Lord called unto himself our dear wife, mother and grandmother,

JOHANNA GERTRUIDA HEINEN
(nee Boland)

in her 64th year.
Beloved wife of Gerrit J. Heinen.
Mother of:
Annie & Ted Heeg — Hagersville, Ont.
John Heinen — Fonthill, Ont.
Joann & Henk Derix — Calgary, Alta.
Sina & Craig McInnis — Welland, Ont.
Survived by 7 granddchildren, 2 brothers: Johan Boland, Wim Boland in Holland; and a sister: Mrs. G. Wensink, St. Catharines, Ont.
Home address: R.R.#3, Wainfleet, Ont.

In Zijn heerlijke eeuwigheid nam God tot zich onze innig geliefde broer en oom,

JILLES LIMBURG

3 januari, 1983, 81 jaar oud, schrijver van vele Christelijke romans, echtgenoot van Truus van Beveren.
A.J. Van Leeuwen-Limburg — Brampton, Ont
Gerald and Rita Van Leeuwen — Rexdale, Ont.
Alice Groenendijk — Brampton, Ont.
Allan & Joanne VanderMaas — St. Catharines, Ont.
Dan & Audrey Van Leeuwen — Toronto, Ont.
James & Irene Van Leeuwen — Toronto, Ont.
Ook onze kinderen zullen hem erg missen.

"He will feed his flock like a shepherd; He will gather the lambs in his arms; He will carry them in his bosom..." (Isaiah 40:11).
Our thoughts and love go to our cousins, Dirk and Hantzen Scholten-Hoekstra and their children Richard, Dineke, Sipke, Evelyn and Dicky, as God, suddenly through a tragic fire, in Lethbridge, Alta, called home to himself,

RIEMER JACOB LOUIS (8 yrs)
and
BENJAMIN PAUL (4 yrs.)

Louis & Nelly Praamsma — Brampton, Ont.
Riemer & Joyce Praamsma — Grand Rapids, Mich.
Lineke & Peter Homan — Stoney Creek, Ont.
Joke & Gerald VanBelle — Seattle, Wash.
Willem & Rita Praamsma — Hallum, Friesland
Herman & Diane Praamsma — Edmonton, Alta.
Christine & Anco Fahrenhorst — Owen Sound, Ont.
and their children

"I know that my Redeemer lives" (Job 19:25).
On Christmas Day, the Lord took unto himself, after a brief illness, our son-in-law, brother-in-law and uncle,

WILLIAM SUK

Beloved husband of Willy
Father of: Ralph, Marguerite, Peter and Marilyn.
Stepfather of: Rick, Nancy, Rob and Randy Kleer.
It is our prayer that God will strengthen Willy and the children in the time to come.
Mrs. J. VanGeest
Lane & Sya VanGeest
Adrian & Jean VanGeest
Evelyn & Albert Scholtens
Ria & Hanks DenBak
Corrie & Denis VanderWekken
Anne & Karl Mantel
Jack VanGeest
Lambert & Donna VanGeest
Dick & Marti VanGeest
Nephews and nieces

Classified Advertising

OBITUARIES

"I know not why God's wondrous grace to me he has made known, nor why, unworthy, Christ in love redeemed me for his own.
But I know whom I have believed, and am persuaded that he is able to keep that which I've committed unto him against that day."
On Christmas Day, 1982, at the age of 61, the Lord took to himself, after a short illness, our beloved husband, father and grandfather,

WILLIAM SUK

Beloved husband of Wilhelmina Suk (Van Geest).
Father of:
Ralph & Marilyn Suk; Brian — Tobermory
Marguerite & Tim Beresh; Brad, Kimberley, Stephanie — Hamilton
Peter & Judy Suk; Tonia — Mississauga
Marilyn & Kevin Abma — Sarnia
Stepfather of:
Rick Kleer — Toronto
Nancy Kleer — Chapel Hill, North Carolina
Rob Kleer — at home
Randy Kleer — at home
He was predeceased by his first wife Maria Wardenaar on August 16,1976.
The funeral took place on December 28, 1982, from the Chr. Ref. Church of Niagara Falls, Ont. Interment was at St. Davids cemetery.
Home address: Group 17, R.R. #4, Niagara-on-the-Lake, ON L0S 1J0.

"I know that my Redeemer lives" (Job 19:25).
On December 25, 1982, the Lord took home our dear son, brother and brother-in-law,

WILLIAM SUK

at the age of 61 years.
Beloved husband of Willy Suk (nee Van Geest) — St. Davids, Ont.
Son of Mrs. M.C. Suk — Grimsby
Bertha & Abel Vanderlaan — St. Catharines
John & Anky Suk — St. Catharines
Jane & Nick Veenhof — London
Peter & Jenny Suk — St. Catharines
Tom & Jane Suk — St. Catharines
Nelly & Gerald Korten — Dunnville
Margaret & Louis Den Bak — Niagara Falls
Predeceased by his father Ralph Suk, his first wife Maria Suk (nee Wardenaar) and his brother Tammo Suk.
Funeral service was held December 28, 1982 in the Rehoboth Chr. Ref. Church, Niagara Falls, Ont.

"The Lord is my light and my salvation" (Psalm 27).
The Lord took unto his eternal home, on December 16, 1982, our beloved mother and grandmother,

SIETSKE VERVER
(nee Vanderlaan)

at the age of 67 years.
Predeceased by her husband Albert Verver and a daughter Ineke Verver.
Her children:
Helmie — Windsor
Willy & Keith Spiegelberg; Ricky, Kevin — Niagara Falls
Betsy & Andy Hogeterp; Justin, Jarrod, Sharlene, Erin — Cayuga
Margaret — St. Catharines
Funeral service was held on December 18, 1982.
83 Meadowvale Dr., St. Catharines, Ont.

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3 bedroom apartment for rent, 3 miles **south of Hamilton**; fridge, stove, heat and hydro included at $400 a month; available February 1, 1983. Phone: 679-6270 or 679-6436.

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. $265 per week and up. Phone: Dirk Mast (416) 445-8385. Available in Dec., Jan., Feb.

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(see art. C.C. Dec. 10, 1982)

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BUSINESS OPPORTUNITY: Wholesale Cookie Bakery is seeking aggressive, business-minded individuals who have (or) are prepared to purchase own vehicle for distribution of biscuits to independent grocery and variety stores in the Toronto and Northern areas. Individuals will be given an exclusive territory. Income geared to your ambition and ability to sell. Previous similar experience not necessary, but would be an asset. Reply in writing or person at: Bruinink & Faber Bakeries Ltd., P.O. Box 370, Mt. Brydges, ON N0L 1W0. Attention: Mr. John Faber.

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Presently, I am primarily looking for a teaching position at a Christian school.
I kindly request, possible employers, to contact me either by mail or phone.
Matthijs van Gaalen, 69 Thomas Street West, Mount Brydges, ON N0L 1W0, (519) 264-1558 or 264-1811.

TEACHERS

LONDON: London Parental Christian School invites applications for the position of **principal** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in south-western Ontario, in the home of the University of Western Ontario. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

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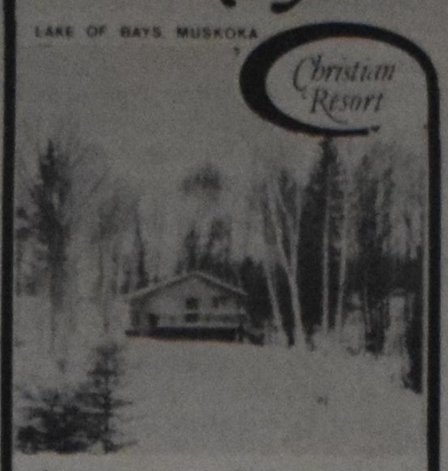
LAKE OF BAYS, MUSKOKA



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Telephone: (705) 635-2880
or Toronto: (416) 223-4012

TEACHERS

BRESLAU: Woodland Christian High School invites applications for positions in the areas of **Math/Science** for September 1983. Send application and resume to: Woodland Christian High School, R.R. #1, Breslau, ON N0B 1M0.

CALVIN COLLEGE
has a regular position and a one-year temporary position open in the **English Department** for persons committed to teaching from a Reformed Christian perspective. Areas of need include English literature, composition, journalism, and children's literature. Candidates for these positions should send a resume to: Dr. Kenneth Kuiper, Chairman, English Department, Calvin College, Grand Rapids, MI 49506.
Calvin College is an equal-opportunity employer.

SARNIA: Lambton Christian High School requires a **physical education teacher** for a position opening in September, 1983. Please send applications to: Morris Schenk, Chairman of the Education Committee, 558 Brigden Side Rd., Sarnia, ON N7T 7H3; phone: 1-(519) 337-2605.

SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983.
Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

London District Christian Secondary School
24 Braeside Ave., London, ON N5W 1V3
Phone: 519-455-4360

The London District Christian Secondary School invites qualified persons to apply for the position of **PRINCIPAL.** Duties will commence on August 1, 1983.

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For further information please contact W. Drost, Principal. Please send your application and resume to Mr. Henry Aukema, Chairman of the Education Committee, R.R. 6, Strathroy, ON. Tel: 519-245-4916. Deadline for applications is Feb. 4, 1983.

(The school may also have possible vacancies in French, Mathematics, Science and English).

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75 acres; four bedroom home, large family kitchen, patio doors; attached garage, barn 32' x 100' suitable for horses or any livestock, shop 32' x 40'; all buildings four years old.
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Henry Zwiers, rep. Royal Trust
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or [705] 326-4131 [res.]

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Books

Evangelism

The meaning of Christianity

My God Is Real, David Watson; Crossway Books, 9825 W. Roosevelt, Westchester, Ill. 60153, U.S.A., 1982; pb, 95 pp, $4.95. Rev. Johan D. Tangelder, Strathroy, ON.

"How can God be real, if indeed he exists at all?" This is the question faced head on by David Watson, one of England's leading evangelists and preachers.

Why is the search for the reality of God so important? Firstly, there is, today, a general restlessness. Secondly, in the minds of a great many people, there is a distorted image of the Christian faith. Thirdly, Christ is crucial to our lives.

"If the things Christ said are not true, then the sooner we throw this Christianity into a funeral pyre the better. Many down the centuries, have tried to do so, and many would like to today. If Christ's words are not true, our churches can become bingo halls, the Bible can go into a museum, ministers and missionaries throughout the world can stop being persecuted for the sake of their master."

Fourthly, God never promises to reveal himself purely to satisfy our intellectual curiosity. Faith, writes Watson, comes before understanding and he notes the causes for unbelief. Intellectually it is as possible to believe as not to believe. Christianity is not just a religion based on historical facts. However, it is also experiential.

Watson's thesis is that "The person who is determined to justify his belief will never discover that God is real. But to the one who is honest in his search, honest about his doubts and confusion, honest about his intellectual problems, and honest enough to examine the evidence with as fresh and open mind as he can bring to it, God will make himself known."

Watson confronts his readers with the unique nature of Christ, the inescapable judgment of God, the substitutionary death of Christ on the cross for sinners, the reality of Christ's resurrection, the hope of eternal life, the cost of discipleship, and the need for regeneration and total commitment. His book is a well-thought evangelical defense of the Christian faith. He also shows how the truth of the Christian faith must lead to complete change also in lifestyle.

My God Is Real is an excellent book and comes highly recommended!

Just two observations. First, chapter 7 "Conversion: Escape from Reality?" is a misnomer. It should have been entitled "Regeneration: Escape from Reality?" as the chapter explains rebirth and not conversion. Secondly, Watson identifies regeneration with the acceptance of Christ. This seems to be a common theological error of many evangelists.

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or telephone: (416) 598-2181

Events

War

Military preparedness

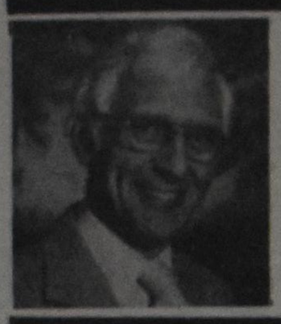
Defense or Delusion? America's Military in the 1980s, Thomas H. Etzold, Harper and Row/Fitzhenry, 1982, 259 pp. Theodore Plantinga (Redeemer College), Dundas, ON

If politics is too important to be left to the politicians, it might be said that military matters are too weighty to be assigned exclusively to military men. Thomas Etzold, writing in this spirit, invites citizens to think about the military issues facing the western world - and thereby to take responsibility for the defense of the west.

Is there any reason for concern? Etzold, who teaches military strategy at the U.S. Naval War College, believes there is: "... the American military is sick." Its weapons are not properly maintained, and its personnel are not properly trained. Military men, like their civilian counterparts in government, rely too much on the "quick fix," which all too often turns out to be a failure. The very complexity of the weapons system is a drawback, in his view: "American military equipment is, simply, too sophisticated for its own good."

Etzold does not regard nuclear weapons as the ultimate answer to our military problems. He emphasizes the continuing role of conventional weapons and points to conventional military strength as the likeliest way to avoid the use of nuclear weapons: "The surest way to bring the United States to the brink of nuclear war is to become unable to fight and win any other form of conflict."

Christians who are zealous in the cause of peace need to be well informed about military issues. Etzold's well-written book can easily be understood by military laymen and can help us avoid the overly simple solutions so often urged upon us by self-proclaimed peace advocates.



William R. Rang

Skylights

Rain

When the Israelites entered the 'land flowing with milk and honey,' they discovered that unlike Egypt the Promised Land depended on the exact amount of rain at the exact time in order to produce a crop at harvest time. Winter in Palestine is from May to the middle of October. During spring, from the middle of October to roughly the end of November, there must be the soft 'early rains' that prepare the soil for seeding and for plants to start growing. Then there is a period of drought again until some time before harvest in April. Then the 'latter rains' must fall to ensure the farmer of a harvest. During years of famine the latter rains do not come because of shifting winds, rains that come too early, too late, or too plentiful.

Basically, the land 'flowing with milk and honey' would produce these blessings only when the Lord provided the required rains exactly on time.

Yes, the Israelites depended on rain and on its timing. No wonder that they began to refer to blessings in general and spiritual blessings in particular as rains (see Hosea 6).

We need rain, too. No, I'm not referring to farms and backyard vegetable gardens. I'm referring to our faith life. We need the early rains to get our lives in Christ started. In many of us the Lord sent these rains when we were yet quite young. At whatever time of life, they are often followed by a period of drought. In the lives of some, these periods are short. In those of others, they take a long time. Looking at the plants of faith you don't see much growth. The leaves lack moisture and hang down.

Before harvest there must be the ripening rains. Without them the Lord of the harvest will find us unacceptable.

Nobody knows how early the latter rains must begin to fall. Different plants need varying amounts of moisture. But the Father knows.

That, too, is comfort.

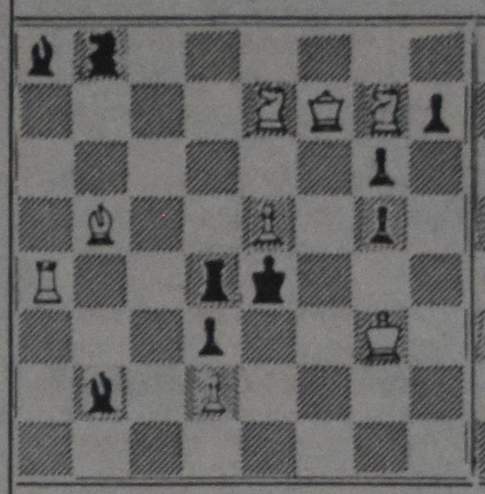
Let's Play Chess

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN JANUARY

#946
Dr. P. Schuurmans,
Holland, 1967

9

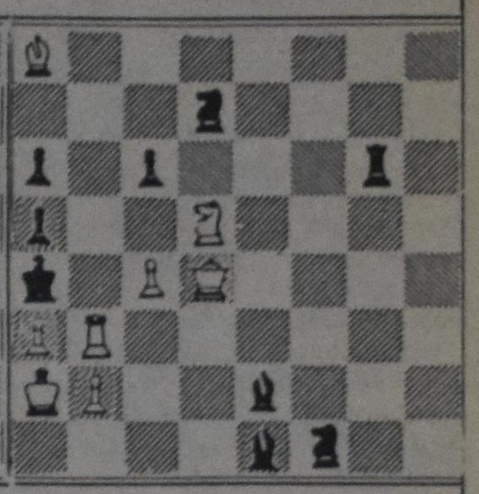


8

3-mover 3 pts.

#947
L. Larsen, 52
Denmark, 1952

9



8

2-mover 2 pts.

NOTES

1. Although the Queen is the most powerful piece on the board, it does not always play the most important role in a problem. Pieces such as the Rook, Bishop and Knight often make problems very worthwhile.
2. Please indicate the key, threat and variations for #946 and the Key and threat, if any, for #947.
3. The deadline for the January Problems, #944-947 is as follows: British Columbia — Feb. 29, 1983; Ontario — Feb. 20, 1983; All others — Feb. 25, 1983.

Calendar of events

Jan. 20 Christian Farmers Federation of Ontario Provincial Board meeting. 10:00 a.m. - 4:00 p.m. Christian Reformed Church, Georgetown, Ontario. Everyone welcome.

Jan. 26, 27 Twelve week courses in Dutch language and reading begin at the Institute for Christian Studies, Toronto. $60 fee plus $10 text. Three levels: advanced, intermediate, introductory. Taught by native Dutch-speaking graduate student. Call (416) 979-2331 for more information.

Jan. 28-30 **Discovery '83 conference** on Christian Hope in a post-Christian age for university and college students who seek to integrate their Christianity with academic and vocational prusuits at the Institute for Christian Studies, Toronto.

Feb. 9-11 Dr. Rosemary Ruether lectures on "Women's Experience and Christian Thought" at the Institute for Christian Studies, Toronto. Lectures at 3 p.m. each day.

Feb. 12 40th Anniversary and Dedication of school addition Holland Marsh District Chr. School service of thanksgiving beginning at 2 p.m., open house and refreshments afterwards.

Feb. 25-26 and Mar. 11-12 Nicholas Wolterstorff lectures on "The Calvinist Vision," "The Structure of the Modern World," "Liberation Theology and Contemporary Dutch Reformed Thought," "World Poverty," "Urban Ugliness and Aesthetics," and "Nationalism," at the Institute for Christian Studies, Toronto.

The Canadian Home Bible League: Van Polen Multi-Media presentations: Jan. 16, Burlington, Jan. 16, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb 27, Toronto; Mar. 6, Ottawa: Mar. 27, Willowdale.

An extension course sponsored by The King's College and St. Stephen's College, to be held at St. Stephen's College, 8830 - 112 St., Edmonton, starting at 7:30 p.m. Topics and dates:

Jan. 20: "Medical Ethical Issues and Decision Making" led by Doug Cossar, L. Brown.
Jan. 27: "In the World But Not Of the World: Transforming Public Institutions or Alternative Christian Institutions" led by B. Miller, Bill Werry.
Feb. 3: "Art: Morality, Manipulation, or Gift of God?" led by Darryl Auten, Lambert Zuidervaart.
Feb. 10: "Perception by Stereotype" led by Garth Mundle.
Feb. 17: "Despair and Hope in the Nuclear Age" led by R. Hankinson.
Feb. 24: "Christianity and the Environment: Stewardship" led by Harry Cook and Peter Mahaffy.
Mar. 3: "Tying it Together" led by Russell Savage, Darryl Auten, and Leslie-Ann Hales.

Lyle McBurney of the Ontario Association of Alternate and Independent Schools (OAAIS) on tour:
Jan. 18, 19, 20: Hamilton, Niagara Peninsula;
January 25, 26, 27: Brantford, Kitchener, Guelph;
Feb. 1, 2, 3: Strathroy, London;
Feb. 22, 23, 24, 25: Oshawa, Belleville, Brockville, Ottawa;
Mar. 8, 9: Barrie, Orillia;
Mar. 16, 17: Brampton, Bolton, Mississauga.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Jan.21	Wed.Jan.19	Fri.Jan.14-8:30a.m.	Wed.Jan.12-8:30a.m.
Fri.Jan.28	Wed.Jan.26	Fri.Jan.21-8:30a.m.	Wed.Jan.19-8:30a.m.
Fri.Feb.4	Wed.Feb.2	Fri.Jan.28-8:30a.m.	Wed.Jan.26-8:30a.m.

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Books

Ethics

Yardstick for lifestyle

The Necessity of Ethical Absolutes, Erwin W. Lutzer; Zondervan/Mitchell, 1981; pb, 110 pp., $4.94 (U.S.). Rev. Johan D. Tangelder, Strathroy, ON.

In our twentieth century Western society, it is almost a joke to use the words like good and evil. They have become old-fashioned concepts, yet they are still crucial. What makes a question right or wrong? This depends on the standards or norms by which actions are judged. By what yardstick ought we to judge what is moral?

Lutzer carefully weighs four major views on ethics offered by various disciplines within the relativistic camp. *Cultural relativism:* John Dewey, the influential American educator, explained that different forms of morality evolved in different places; what is right in one country is condemned in another. Moral standards are the result of custom. There are no fixed moral principles.

Situation ethics: This view has been popularized by Joseph Fletcher. The situation judges moral decisions by whether or not they contribute to the greatest good for the greatest number. Fletcher believes "it is right to lie, cheat, steal, or murder, so long as one has a valid end in view."

Behaviourism: This ethic teaches that all actions are the result of either our genetic makeup or our environment. No one can be held responsible for personal behaviour.

Emotive ethics: Morality is an experience of the emotion. Right or wrong as such are neither true or false.

Lutzer demonstrates that these modern views are not relativistic at all. They are autonomous, subjective, and subject to change. Evolutionary ethicists cannot propose unchanging (absolute) standards for morality. But in practice they are replacing the traditional western ethics with their own moral views.

The questions Lutzer raises are important. The standards of behaviour in our society are rapidly changing. One of the most obvious changes in moral standards has occurred in the area of human sexuality. We are in a moral dilemma. There is no longer a consensus on what is right or wrong. Lutzer examines the major views on ethics and shows that the Christian ethic can stand the hard test of philosophical analysis. The biblical ethic applies universally to all cultures. God gave the law. His law structure is for all mankind.

Lutzer gives a straightforward, biblical critique of the moral dilemma of our modern times. College students, teachers and pastors will find this work an excellent guide for the evaluation of moral issues and conflict situations.

Erwin Lutzer is a graduate of Dallas Theological Seminary and Loyola University. He was professor of theology at Moody Bible Institute and is now Senior Pastor of Chicago's Moody Memorial Church.

Biography

An aid to understanding the Pope

Pope John Paul II, His Travels and Mission, Norman St. John Stevas, Faber and Faber/Oxford, 1982; pb., 154 pp., $16.95. Rev. John Bolt, Redeemer College, Hamilton, ON

Pope John Paul II is by any standard a remarkable man. In his numerous travels around the world he has captured the imagination of millions.

His visit to Britain in May, 1982 is the occasion for this personal and fascinating sketch by Norman St. John Stevas, one of Britain's foremost Roman Catholics.

The Pope's visit is described in context of ecumenical relationships between the Roman Catholic and Anglican communions. He briefly traces the history of this relationship and outlines its prospects. The Pope's background is sketched; the ten major papal addresses, encyclicals as well as the Pope's own poetry. The man and his views as well as his spirituality are clearly presented. What makes this book especially attractive is the inclusion of the numerous colour photographs which are superbly reproduced.

I highly recommend this volume as a valuable resource for getting to know and understand one of the world's most influential religious leaders of today.

Science/Bible Study

A Biblical perspective on science

Science and the Quest for Meaning, Donald M. MacKay, Oxford and Eerdmans, 75 pp., $4.95. Wytze Brouwer, Edmonton, AB.

Donald MacKay is a well-known writer on the relationship between religion, science and society. In a previous book, *Science, Chance and Providence,* he clarifies the relationship between the probabilistic nature of scientific laws and the Christian conception of the providence of God. MacKay emphasizes that many philosophers and scientists use the idea of chance as an "entity out there" that is responsible for the laws of nature or the emergence of life. MacKay correctly points out that the concept of chance is simply an indicator of uncertainty about what will happen in a given situation. It indicates man's limitation and inability to give a deeper explanation of what happens but implies no limitation at all to God's guidance of his creation.

The present little booklet consists of two public lectures given by Dr. MacKay at the University of Waterloo in 1979. In the first lecture Dr. MacKay very ably presents his view that science and religion are both important aspects of God's creation. Science is not cold, neutral, objective to the point of being almost anti-religious. Science involves the whole man in all his creative capacities and addresses God's creation and attempts to discover the regularities which God has placed in creation. Hence a Christian can have some confidence in science, be informed about science and technology and its potential for service. Christians may even need to change their interpretation of scriptures sometimes because of the findings of science and since science addresses God's revelation in nature, there's nothing wrong with that. It's not that science corrects scriptures, but science may correct interpretations.

One of the nice points of the booklet is that each lecture is followed by a discussion in which some interesting questions are discussed. For example: how do miracles fit into your picture of science? Why has the church so often been opposed to science? Why do you not pay more attention to the evil consequences of science? What is scientific truth? Doesn't a wrong scientific conception of the world distort scientific truth?

MacKay stresses that an overemphasis on science and technology can cause man to overuse the world's resources and destroy the environment, in other words, forget that he is a steward, not lord of creation. Science can help lead man to some understanding of his world and life in such a world, but science must be accountable and be applied in the service of our fellow man, must serve to increase our sense of wonder in the majesty of this creation and the trustworthiness of the Creator of this universe.

This is an excellent booklet on religion and science for campus study groups, church discussion groups or, of course, individual study.

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Autobiography

Prayer and providence

The Tapestry: The Life and Times of Francis and Edith Schaeffer, Edith Schaeffer, Word/Welch, 1981; hc., 650 pp., $17.95 (U.S.). Theodore Plantinga (Redeemer College), Dundas, ON.

If an autobiography is to be edifying and worthwhile reading, it must have a theme. Think of the **Confessions** of Augustine, which is surely one of the most inspiring autobiographies ever written. Edith Schaeffer writes her own life story and that of her husband Francis, the well-known Christian apologist, by making God's providence and the importance of prayer her main theme. Prayer does make a difference, and God does provide for his people - such is the message Mrs. Schaeffer brings us in this book.

Her title ties in with the providence theme. When many threads come together in an amazing way in our lives, we may rest assured that it is God's doing: "He is the weaver of the tapestry of history. But also, equally, he has told us that he has created us, human beings, in his image, with both creativity and choice as real. We are not puppets. We are not manipulated. We do not turn out to be computers with cards in our back to direct us. We have valid choice that affects history so much that that choice affects God, the Trinity. Because of Eve and Adam's choice, and the sin of each of us, God the Father had to be separated from his son with the experience of suffering an agony we can't imagine. Because of human beings' choice, Jesus died in history that people might live. Human choice is terrifyingly real as well as marvelously real."

Dedicated Schaeffer fans will relish the detail in which this book abounds, all 650 pages of it. Other readers - and I count myself among them - may get impatient along the way. Yet Christians of all ages can benefit from an encounter with this book.

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